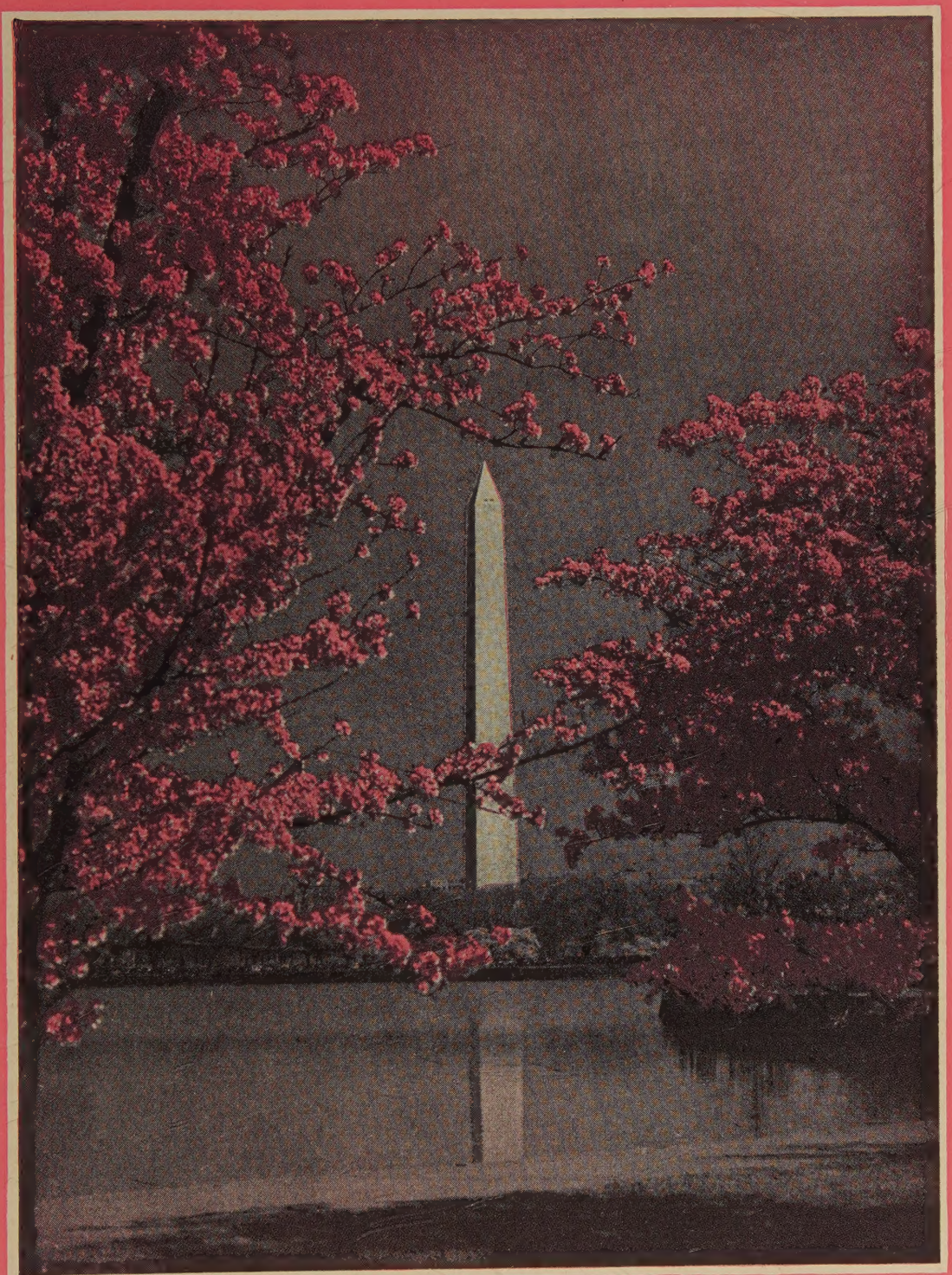

APRIL 1949

the Methodist Woman

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the Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor MRS. C. C. LONG, Circulation Manager

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Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price $1.00 a year, combination (with *World Outlook*) $2.30, payable in advance. Subscriptions may begin any month Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, $1.00, combination (with *World Outlook*), $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. All foreign countries: One year, $1.40; combination (with *World Outlook*), $3.00.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. All orders acknowledged promptly. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y.

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IN THIS ISSUE

The theme of the program of the Woman's Society of Christian Service for May is Co-operation in Building a Christian America. This is an introductory program to the home mission study theme for the Fall of 1949. We bring helps to our readers for this program. We urge members to file and save this issue for study in summer conferences.

ASK YOURSELF

1. The words, "An oriental night—a hostile city—" refer to what time and place.

2. In what phase of our work is a genuine interdenominational program greatly needed?

3. What is the "Learn to Read House"?

4. Tell about Eugenius and Irene M.

5. How was a baby's life saved?

6. Ninety per cent of the Puerto Ricans in the United States are to be found in what city?

7. What church in what city is developing along interracial lines?

8. What outstanding woman of another country was recently honored at a dinner in New York?

9. In what country are there more Woman's Societies than there are churches?

10. How was a woman's outlook on life completely changed?

The Methodist Woman, $1.00 per year
World Outlook . . . . . 1.50 per year
The Methodist Woman and
World Outlook . . . 2.30 per year

"The Angel at the Tomb," by Axel Ender

An Easter Meditation

By MAUDE WHITE HARDIE

EASTER morning—to us the most joyous dawn of all the year, for we can look back on that first Easter morning and see the picture whole. But to the men and women who had a part in that timeless story, how different a prospect! Let the American scene fade for a moment. Try to share their darkness of spirit as well as that of the Jerusalem night; the despairing sense of search for that most precious, yet not to be found; then, at last, the unbelievable joy of the reality of the Living Presence.

"While it was still dark" (John 20:1). The other accounts speak of the dawn; the Gospel of John tells us it was still dark. An oriental night—a hostile city—an unfamiliar place of burial: a dark setting truly for a little band of bewildered, heart-sick women far from home, from neighbors, friends, and the well-known village scene. One wonders if they thought of the words we, too, love today, "Even the night shall be light about me. . . . . The darkness hideth not from thee." Did they recall His own words in His own loved voice, "I am the light. . . . . Your Heavenly Father knoweth that ye have need . . . ."? Or did they just go on, in dogged devotion? We shall never know. But we do know that the light of dawn broke in the sky; and in the empty tomb the light of victory over death; and in their hearts, the glory of eternal reality. It was worth setting forth "while it was still dark" to share so glorious an experience.

"But him they did not see" (Luke 24:24).[1] The travelers on the Emmaus road are telling of the morning's experience, its disappointment and frustration. Those who visited the tomb had seen the angels—yes, they had seen the tomb, even as the women had described it; but He who alone mattered, they did not see. How often the world has failed to see Him, because of looking in the wrong place! The angel was wiser. "Why seek ye the living among the dead?" The tragedy lies in the fact that these men were not the last to make the mistake: through twenty centuries the error has persisted. Clinging to dead pasts; holding to outworn traditional forms; insisting upon maintaining empty standards of comfort and convenience at the cost of other people's well-being; trying to fit into a cramped and crooked pattern of society the Exponent of the Abundant Life. "Him they did not see." Naturally. If we would see Him, we must look where He is.

But Jesus himself had the answer. "Do not be afraid: go and tell my brethren to go to Galilee, and there they will see me" (Matt. 28:10).[1] We wonder if they questioned, "Why Galilee?" He who was strong enough to triumph over death, could He not remain to triumph in Jerusalem? Back to Galilee—to the life of little things, the home with its routine, the village well, the little synagogue (this was a great temple at Jerusalem!), the fishing fleet, the market—the same old drudgery in the same old place. (True, during the past three days, the safety of such drudgery had looked sweet, and the life of Galilee had doubtless seemed to them more to be desired than anything else in the world. But that was yesterday . . . .) And the same people—over and over, the same people, pressing, insisting, taking up their time—wanted to be healed and helped and reinforced in their uncertain faith. But there it was—Jesus' own voice speaking, "Go to Galilee, and there they will see me."

And they did. We know they did. For the glorious company of those who went forth conquering and to conquer were those who drew their life-giving power from the reality of His living presence there. He is to be found in the Galilee of human experience everywhere. And if we go as His voice directs, then we, too, shall see Him.

[1] *The Revised Standard Version of the New Testament.* Used by permission of the International Council of Religious Education.

PACIFIC SCHOOL OF RELIGION

A Strategy and Program for Home Missions

By MARK A. DAWBER

THE statement regarding a strategy for home missions that appeared in the volume, *Home Missions Today and Tomorrow,* is still basic. "Home missions is essentially a spiritual undertaking which exists to present Christ to men and to impress his Spirit upon the life of our generation. The program is diverse in the means which it employs, and has as its objective the creation of a Christian nation in the most fundamental sense."

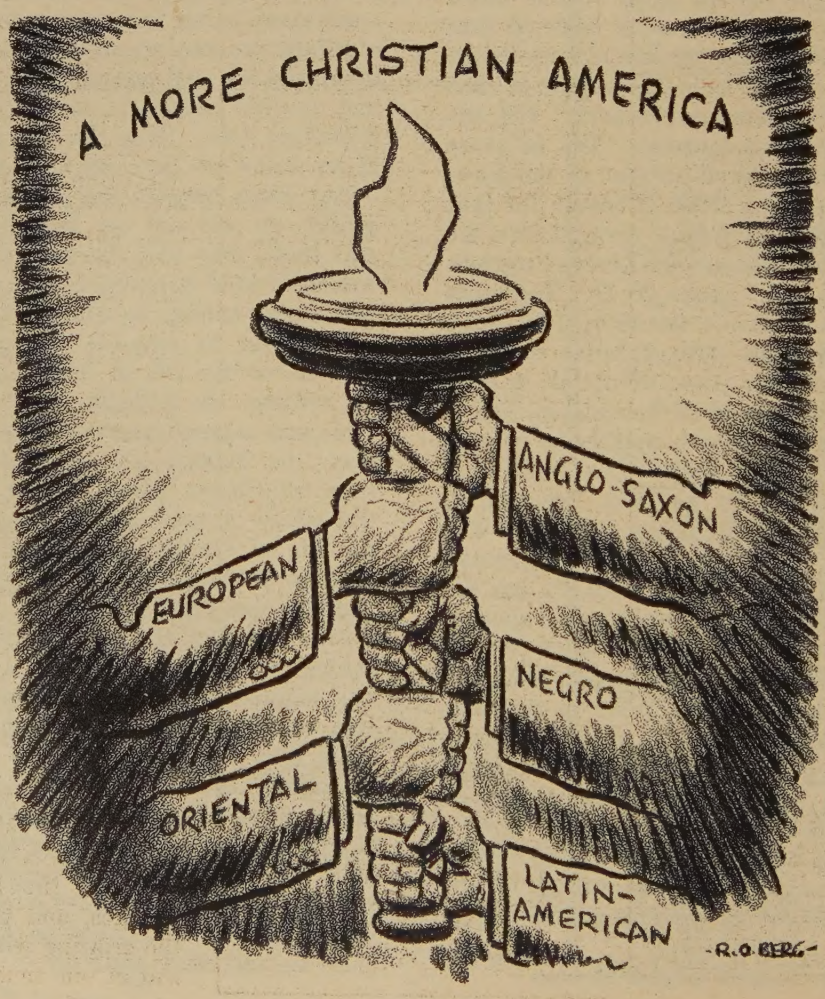
The Christian religion is inherently a missionary religion. It is a mission to sinners, to the poor and despised, to all people whatever their race, class, or status, and so the function and objectives of home missions must be comprehensive and inclusive. It must be concerned to extend its ministry to every unreached area of life. It must be evangelistic, seeking to win all people to Christ. It must have a strong social-service motive and program. It must of necessity be concerned with health, education, and welfare. It must be interested in developing a moral and social conscience so as to remove injustice that is the basic cause of poverty. It must be concerned beyond charity so as to help dependent people to become independent, to stand on their own feet, self-supporting and self-respecting.

What has been presented as the basic function of home missions is no small commission. It is a task large enough and commanding enough to challenge all the genius and resources that can be mustered. The fact is that the demands are far beyond the total resources available for home missionary work. It is this fact that suggests the necessity of a clear-cut strategy, both denominational and interdenominational, if those responsible for home missions are to discharge their responsibility and justify their existence.

We also realize that if America is to be won for Jesus Christ, it will need the same qualities of daring, self-dedication and persistence which characterized our Revolutionary ancestors. This opens the way for a drastic declaration.

1. Such a strategy and program as we have in mind will require that home missions shall enter into and maintain a type of social pioneering. To identify ourselves with the ongoing movements for the emancipation of the underdog is not only a mark of scientific, social intelligence, but also places home missions on a high plane of spiritual validity. I have reference here to such movements as are concerned with child welfare, with civil rights, and with making possible the more abundant life for all.

MANY HANDS HOLD THAT TORCH



But thus to identify ourselves with such ideals and movements will carry terrific personal and social risks. If we are to have a place in the movement for social change, we shall ever need to be on guard against those in every age who seek to stay all change and halt all progress by inventing slogans and epithets wherewith to damn those whose views they

do not share, whose reasoning they do not understand, and, therefore, whose arguments they cannot answer. At present "Communist" is the word with which they seek to close people's minds to reason. It is bandied around in the hope that it will block all effort for social pioneering.

We of the home-mission agencies must not be afraid to venture into new social areas of administration just because we might be labeled. I am suggesting that if we are to be labeled, why not label us "Puritans," for we shall be in true succession to those early Americans of whom Sherman said, "They were marked by dissatisfaction with the past, courage to break sharply with it if necessary, readiness to accept discipline in order to attain a better life, and a serious desire to make that better life prevail." At least we must think of home missions in these adventurous terms if we are to be worthy of those pioneers who gave us our heritage, whose kinship we claim, and whose courage and resourcefulness we boast.

2. We must examine all our programs in the light of this pioneering attitude. Some questions to be asked would be as follows: Are we justified in carrying on some of the missionary projects just because we started them years ago when they met an obvious need? This would apply especially to schools, hospitals and other institutions and facilities, and it is the church's responsibility to stand alongside these institutions with a religious ministry.

3. Some of the newer areas of need must now be given consideration. The changed and changing status of town and country areas would suggest the necessity of drastic changes and readjustment of the missionary program. The Larger Parish or service to some consolidated area where the program would include a diversified ministry of preaching, Christian education and social service, rather than maintenance of a number of preachers, would seem to be in line with the new demands that are upon us.

"In Home Missions we have gone on rather smugly, doing most of our jobs in the old ways, whereas the whole world has been turned inside out, and the United States is probably more involved in these world changes than any other nation. We must make larger plans, we must exert greater power in the religious life of America than we have in the past. We must rise to the new missionary opportunities with the necessary adjustments, and increased resources, or we shall be gradually relegated to sidelines, and other agencies lacking religious motives will take over.

"We are approaching the end of the first half of the 20th Century, and it would seem to be an opportune time to set the stage for home missions for the next half of the century.

"For a few moments I should like to lift up some of these areas of opportunity as I see them.

"*Town and Country:* First, I would take the town and country area. There is an emerging new community. The old community is gone or going, and a new, enlarged area with a greater diversity of activities and interests is already upon us. . . . . Within this community there must be developed more group and neighborhood relationships and activities. These must be coordinated so as to strengthen community.

"*The City:* Many of our city churches are class institutions, attracting people of a certain social standing; they are lacking in the democratic, inclusive fellowship. The Roman Catholic Church has been much wiser in establishing its churches on a community basis, with leadership to serve all who live in a particular community.

"The large-scale housing developments present a new opportunity to the city church. During the war period some of the denominations were willing to provide resources to make an interdenominational ministry possible. But with the end of war these funds were no longer available. Yet, contrary to all expectations, the emergency situation has persisted. The result is that Protestantism is now in the highly reprehensible position of neglecting an evangelistic opportunity and of turning its back on a missionary need of sizable proportions."

—Dr. Mark A. Dawber, Home Missions Council meeting in Buck Hill Falls, Pennsylvania.

The same would be true in many of our cities. The large-scale housing development suggest many new challenges to missions. Many of these new housing projects have been allowed to rise without regard to even a minimum provision for schools and churches. Many of them will be slums in a few years, and the church must be alert to meet the needs as they occur.

The result to date is that Protestantism is now in the highly reprehensible position of neglecting an evangelistic opportunity and of turning its back on a missionary need that is of sizable proportions. Hundreds of new churches with ministers, Christian educators, and deaconesses are needed for these projects in the cities of America.

4. Another aspect of the strategy and program that grows out of what we have already stated is a rethinking by home missions of its program in genuine interdenominational terms. Many of the situations we have cited cannot be served adequately on a denominational basis. Some of these situations will never evolve out of a missionary status into self-supporting churches, thus denominations are not interested. The only possible hope is some sort of interdenominational missionary program. The possibility of interdenominational missionary service has been well demonstrated in such projects as the churches at government dams—for example, Boulder and Grand Coulee; the migrant program; the work in the government Indian schools, and among the Negro sharecroppers. An important demonstration is now going forward in the nature of a storefront ministry in Harlem in New York City. These are but a few of the many types of need that must be met on some co-operative basis.

In closing we would reiterate the necessity of a strategy for home missions that will eliminate waste of resources and personnel, that will make possible a vital program to meet the social thrusts and changes, and that will counteract the growing secularism and paganism of our time.

Why Wait for "The Church"?

By LOUISA R. SHOTWELL

Church built by members of the congregation at Harris Barrett, Alabama

GRADUALLY the trend toward denominational union becomes more marked. On the seventh anniversary of Pearl Harbor, Town Meeting of the Air debated the question, "Is a United Protestant Church Possible Now?" To be sure, the results of the discussion were inconclusive, but the popular interest was intense. Today sees only one "Methodist Church." The Congregational Church and the Christian Church are now one, and the Congregational-Christian and the Evangelical and Reformed denominations are working toward organic affiliation. In numerous other denominations, groups are charged with the exploratory function of examining the possibilities of uniting with one or another of their fellow Protestant communions. And the eight great interdenominational agencies look hopefully toward an over-all national council under which they can carry on under one head some of the functions of a united Protestant effort. In time, but how much time no one can predict, there may be one Protestant Church of Christ in America.

Meanwhile the churches are not waiting for "The Church." Already they are working together in certain areas peculiarly adapted to an interdenominational approach. A pertinent illustration is the co-operative effort of the home-mission boards of twenty-three denominations, organized as the Home Missions Council of North America. One of these is the Board of Missions and Church Extension of The Methodist Church. Each of these boards continues its own denominational program in the home-mission field, participating at the same time in the work of the Home Missions Council.

In the Indian Field

In the Indian field, the most recent interdenominational venture is an ambitious attack on the problem of illiteracy on the Navajo Reservation in Arizona and New Mexico. Here 80 per cent of the 65,000 Navajos now living on the reservation neither read nor write, and they speak only Navajo. Relief measures can be of only the most temporary assistance; constructive attempts at education for better health or preparation for Christian citizenship fail before the barriers of language difficulty and illiteracy. Only some practical medium of communication can unlock the door for the Navajo.

In the Home Missions Council "Learn to Read House," a trailer equipped with every modern convenience but a telephone, Irene Hoskins has set up housekeeping and literacy headquarters on the 25,000-square-mile Navajo Reservation. She works with adults, and she uses the Laubach each-one-teach-one method. The Episcopal Church has made available a trained assistant to share the trailer-house with her, and circulate from hogan to hogan along the wagon trails of their sixteen-million-acre parish.

The very first pupil to ask for the services of the "Learn to Read House" was Salina Nez, a young Navajo woman whose legs are paralyzed. She spends her days and nights in a tent next door to her mother's hogan. There were no distractions to keep Salina from concentrating on the sounds and symbols of each day's lesson, and after three weeks of study she could read aloud the simple sentences in her primer. Now she is teaching her mother to read.

The tragedy of the migrant family following the crops has long

Irene Hoskins, literacy missionary for the Home Missions Council on the Navajo Reservation, finds Salina Nez a prize pupil

been a concern of the churches that work together. Just as the "Learn to Read House" brings missions on wheels to the Navajo, so does another type of mobile unit carry the Christian message to the migrant. Six jeep station wagons, called "Harvesters," roll from one migrant camp to another across twenty-three states, carrying identical cargoes, designed to give the migrant the sense of community denied him by his way of life.

A sound-film projector and a record player, balls and bats and table games provide recreation for all ages. There are books and magazines for reading, textbooks for study, and a first-aid kit for emergency use. But the heart of the Harvester is its worship center: a folding altar and Communion service, a portable organ, and a supply of Bibles and hymnals. In many communities whose economy depends on migrant labor, the local Council of Church Women forms the nucleus of a representative committee that works with Home Missions Council staff members in a concrete program of migrant ministry.

Family Night in Center

On a typical "Family Night" in a migrant center, the Harvester rolls into camp before dark. Word gets around that the Harvester has come, and there is no lack of willing hands to help unload its cargo. Teen-age boys and girls form the nucleus of the simple games that start off the fun; Three Deep and London Bridge are favorites. A little music on the record player sets up spontaneous group singing, and by this time everybody in camp from grandparent to toddler has come to join in. Darkness gives the signal for the movies to begin. Every kind of picture commands interested and respectful attention from the audience: shorts of sporting events and travelogues; "Cloud in the Sky," a health film on tuberculosis; "A Stitch in Time," showing how to avoid farm accidents; "Watson Wakes Up," a savings-bank feature pointing up the advantages of thrift. The programs are carefully planned to end on a devotional note with a brief and very simple religious message.

Throughout the South an educational approach to the problem of rural life improvement, especially among families of Negro sharecroppers, has resulted in rural life departments in fifteen theological seminaries. If the key for the Navajo is literacy, for the southern Negro it is a ministry trained in rural parish techniques. Supplementing the education of new generations of ministers is the program of institutes and extension classes for ministers now in service and for leaders among their church women.

A New Home Missions

Each of the Home Missions Council missionaries in the southern Negro field receives preliminary training in workshop techniques. There is a relationship, the Home Missions Council believes, between the life of the spirit and the everyday business of living. In terms of home-made concrete blocks, the southern rural minister is showing his congregation how co-operation to improve their church building and their homes can give them a genuine sense of participation in a world Christian community.

In Harris Barrett, Alabama, near Tuskegee Institute, members of the congregation have worked together to dredge their creek bed of sand and gravel, mix it with cement, and pour it into wooden molds that they have made. On the hilltop, in place of the old ramshackle wooden shed that served as a church for many years, stands a new church, built by its own people with their own hands. Now the members of the Harris Barrett congregation understand better than ever before that they, being many, are one body in Christ, and every one members one of another.

Every member of every one of the twenty-three denominations making up the Home Missions Council has a double opportunity to share in the interdenominational work of his church. One way is by helping to increase the benevolence giving of his local church to its home-mission board. The other is by participation in the World Day of Prayer on the first Friday in Lent, when offerings across the country are dedicated to the interdenominational mission enterprise.

"Good-by till the next crop!" calls Austin Armitstead to his migrant friends

"He Who Dreams of What Is Free . . . ."

By LESLIE B. MOSS

"Dr. George Washington Carver, the famous scientist, was walking back from the local village to his campus quarters one afternoon when a miserable tramp, forlorn and concave where he should have been convex, materialized out of the bushes and edged up. 'Could you give me a dime for something to eat?'

"Professor Carver fished out the ten cents and watched the man elongate his legs in the direction of the shops, less than a quarter of a mile away. Sadly he shook his head. . . . . 'It's pitiful, pitiful,' he said to his companion. 'Between here and that store there's enough food to feed a town.' He pointed to the weeds growing beside the road and to the wild plums overhead. 'And a balanced diet too!' "

A New Chance

The same sadness at the shortsightedness of his fellow human creatures was implicit in the statement made by a displaced person to a Church World Service Committee member who was visiting one of the European camps: "We don't beg you for more and more dollars to keep us here. An extra bar of chocolate per month will not make sweeter our bitter position. We ask to be humans; we ask you to give us normal life and normal work. We are not beggars; even in our camps most of us are working hard. Don't be afraid to open us the doors to your countries. . . . . We are willing and able to work with intelligence, creative power, energy, and talent."

The man who gives another man the chance to help himself does, finally, the greatest "good" of all. Sincere and intelligent Christians across the United States who have asked again and again for the chance to "do more than give money and goods," have found—in the enactment of Public Law 774, for the relocation of European displaced persons—just such an opportunity. Protestant and Orthodox church groups co-operating through Church World Service, have aided, to date, 2,200 homeless people to relocate on American shores.

From the DP Camps

Under the new law, 205,000 displaced Europeans (there are at present 850,000 in Germany, 148,000 in Austria, and 2,000 in Italy) will be brought to America between now and the end of June, 1950. But between the misery of existence in the cramped, inadequate, hopeless environment of the DP camps, and the relative happiness to be found in the free, new life in America, with the chance for good work and decent quarters, lie hundreds of details and an infinite number of intricate arrangements which must be made. This is the test of one's Christian sincerity. How much do we really care? As much as the time it takes to give a quick thought and a few dollars (though certainly one would never underestimate the value of such gifts) or as much as the time it takes to follow through the series of church and community operations required to actually *see* new families "born for the second time." Here is a unique opportunity for Protestants to make the church a concrete reality in the field of social welfare.

Persons eligible for consideration under the new act are the thousands of homeless men, women, and children who are the survivors of torture in Nazi concentration camps and slave-labor battalions. They also include families and individuals from Baltic states who fled the first Soviet invasion of their homelands, and still more who fled their homelands before the advancing Soviet armies at the end of the war. Also included are those who fled their homelands in the immediate aftermath of the war, such as Yugoslavians, because of their race, religion, or political belief.

All applicants must further meet all the normal immigration tests of health — mental and physical — character, and political reliability. Finally, they must be in possession of these four registered assurances: (1) a job that will not displace another person; (2) housing that is safe and sanitary, available without displacing another person; (3) transportation from the port of debarkation to the place of employment; (4) the guarantee by some individual or organization that the applicant will not become a charge on public funds.

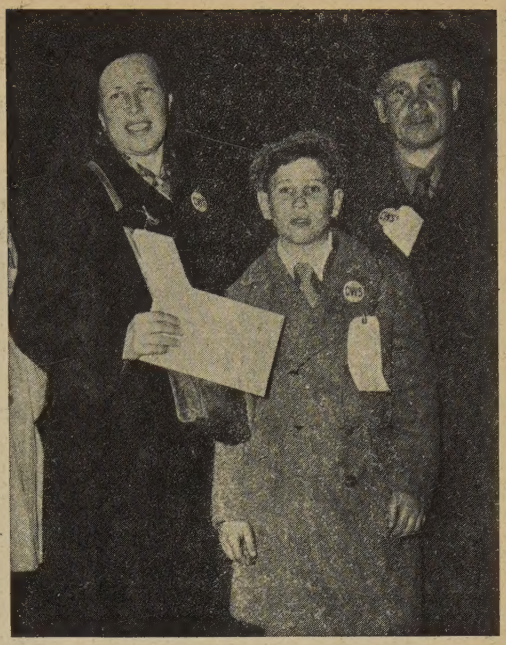
These assurances of job, housing, transportation, and sponsorship must be given by a person or group of persons who can assume the obligation, and assist the newcomers in making such adjustments as will enable them to become, and continue to be, self-supporting. Church laymen are particularly capable of educating local communities to the necessities and needs of such European families, and of preparing the ideal series of circumstances—the "climate"—for the incoming strangers.

A Grass Roots Job

This is the "grass roots" job to be done on the local level. On the national level, Church World Service acts as the channeling agency to transmit acceptable assurances to the government; aids in nominating the person to be selected to fill the offered job (through its trained staff in Europe); arranges for the reception at the port of entry of displaced

persons whom it has recommended; assists in arranging transportation to the place of employment, and alerts the local sponsoring body to welcome the newcomers.

For instance, when the transport "General Black" sailed into New York Harbor on October 30, representatives of Church World Service were on hand, along with several outstanding churchmen, and federal, state, and city officials. More than 100 of the new group of incoming DP's wore the red and white CWS buttons, to show that it was Church World Service which was aiding them to come to the United States. Church World Service staff workers immediately took charge of this particular group—helped the various persons get their papers and luggage cleared through the United States customs, and directed some of them to waiting relatives, friends, or future employers. Others, who still had long journeys ahead of them (some as far as the West Coast to their new homes), were cared for until the time of departure, when they were safely put aboard the right train with tickets and instructions for the rest of their journey. At the end of their long ride, they were met by various local sponsors and church officials.



The Dagalow family were among the 813 Displaced Persons who arrived in the United States aboard the Army Transport "General Black"

A New Friend of Freedom

One such family, Eugenius and Irene M., with their two young sons, Augis and Rimas, were welcomed in Waterbury, Connecticut, where the Lithuanian Protestant Association provided them with a two-room apartment. A job as a foot-press operator in a factory had been located for Mrs. M., while Mr. M. was helped to find a draftsman's job. This early period was the most difficult time—because of the language barrier, and because the children were without their mother most of the day—but church and local agencies helped in every practical way. Within a month, Mr. M. had a job as senior draftsman with an engineering corporation in Boston, and the family moved to that city. The local Lutheran church there aided them in locating again in a two-room apartment, and friends donated furniture. The two boys were started in school, and the family immediately took out their first citizenship papers.

This is one case history—briefly stated. One would have to have read the letter Eugenius M. had written to the president of the displaced persons team in Stuttgart before the family left for American shores to understand the tremendous emotional drive behind their desire to assimilate: "In consequence of five long years under moral and physical pressure of the national socialist and communist terrorism, and then the time here in Germany as DP's, without any civil rights, our souls have almost lost their vitality. Now new vital power has been given us. I will be able to secure new bearable conditions of life, and I shall always feel obliged to the Displaced Persons Committee, who helped me in such a generous way. My first task will be to repay the expenses, so that other homeless DP's may get the benefit of similar help."

Many Christians, unnamed, unpraised, working in countless tedious, quiet ways, have helped the M.'s and the other 2,200 families to help themselves. There are still thousands waiting in European camps for the necessary assurances that will make their immigration possible. Can't your community and church take such a family unto its heart?

These "Delayed Pilgrims" bring us a particular wisdom—for, as Frank Stebbing wrote from behind barbed wire:

"Stranger to freedom is that man
Who never in his life has known
The barbs of exile, foreign lands,
The pressure of the Great Alone,
Who sifts full Freedom in his hand;
Stranger to Freedom is that man.
But he who dreams of what is free,
Comrade to Freedom, he. . . . ."

"We chose freedom," said the DP to the Church World Service Committee member in the European camp, "and no privations will alter our minds. Though we did not leave our homes willingly, now it is our free will not to return.

"So don't be afraid to open the doors of your country to us, and a day may come when we can help you keep these doors closed to an evil threatening your peace and happiness."

Now! All Together!

By ELLIS MARSHBURN

"WHERE are the teachers?" Luz, little dark-haired, bright-eyed migrant senorita, wondered aloud to her companions. There was a wistful eagerness in her voice as she continued, "They said they'd be sure to come today, and bring the big ball, and tell us a brand-new story! But it's past time already! Could last night's rain keep them away?"

The question of little Luz was most appropriate. In the Harvester, one of the mobile units which enables the staff of the Home Missions Council to take Christian-education equipment and programs to widely scattered migrant camps, Luz's teachers sat—surrounded by the folding *organito,* recreation equipment, and the handwork materials so eagerly awaited.

But the Harvester itself is slithering and sliding, its wheels spinning on the slick Minnesota mud, then settling slowly to one side, its forward progress ceasing. The passengers lean forward as if the intensity of their desire to move forward might somehow help them to start again. First in low, then in second, the driver tries every trick he knows, but each application of power and every revolution of the wheels only seems to imbed them more deeply in the mud.

"Well! Here's where we get out and walk—or push!" the driver says. "Better take off your shoes and stockings. When this mud dries, it's tough to get off!"

Moments later the three teachers, barefoot, stood in the mud while the driver gave instructions. "Let's rock it! When I step on the gas, you all push together. Then, when I take my foot off, let up and let it rock back a little. Then forward again, relax once more, and the third time we'll all hit it together—I with the gas, and the three of you with your backs! Once we hit that drier spot just ahead we should be all right."

Cranberry pickers, southern New Jersey

Back in the seat, the driver called, "Okay? Here we go! One—now ease up! Two—we made a little that time—back! Three—Now! All together!" Smoothly coordinated, the engine's power, the churning wheels, and the thrust of young muscles propel the Harvester safely to firmer ground where it stops only long enough to reload the muddy-footed teachers, then plows forward to keep its appointment with Luz and her companions.

Once more the value of co-operation in migrant work had been demonstrated!

All Together!

From its beginnings, migrant work has been a dramatic demonstration that church women—each voluntarily contributing her faith, talents, resources, and influence—can participate in a mission task in a most practical and effective way.

The dynamic motivating power which has brought about the rapid growth and increasing effectiveness of Christian work with migratory labor is seen most clearly on the World Day of Prayer! Upon this day church women of many communions around the world unite their consecrated faith, devoted prayers, and sacrificial giving. One comes from these services with a firm conviction that miracles will be accomplished and obstacles overcome when Christian people dare to work together and to pit their faith against the world's problems.

You Are Important

Lest you might think your participation in the World Day of Prayer unimportant, listen to a young minister to migrants, speaking on one of these occasions: "Do you know what a difference your combined prayers make to those of us who serve for you in migrant fields and camps? The consciousness that *all of you together* are praying for our work gives us a surging sense of strength beyond our own, a floodtide of power inexhaustible, a consciousness of resources yet untapped! Keep praying, please! Your prayers *do* make such a difference!"

The Home Missions Council of North America, through whose Migrant Committee we and twenty-two of our sister communions work with migrant labor in agriculture, is an illustration of our "togetherness" in Christian fellowship and service. Workers from almost every one of these communions have implemented our concern in this field.

The need was never greater nor the time more propitious than the present for great forward strides in Christian co-operation and in the extension of migrant work.

"Most of the public assumes that urgent migrant needs concluded as drought, dust storms, and the depression vanished," reports one national authority. "They are surprised to discover that the migrant situation right now in many areas offers an exact parallel with that of the 1930's!" There is every indication that migrancy will con-

tinue, and quite possibly increase. Many communities not previously affected will find it necessary to face migrant situations.

Here, in the realm of migrant work, are conditions which are already challenging our consecration, taxing the resources of hundreds of our communities, and affording us a laboratory wherein Christians may prove the relevance and effectiveness of their faith.

There is a community near Lake Michigan, dominated by the cherry crop and cannery, which is determined to accept the challenge afforded by the influx of migrants. "Our community can't live without migrants," one leader said. "So far, we've been afraid of them and not so very friendly, but that's past! Now, we're going to learn to live with them!"

How Would You Tackle a Migrant Problem?

More communities are aware of this challenge and there is an increasing willingness to meet it realistically, even though personal inconvenience and hard and humble tasks are involved. To the offices and staff of the Home Missions Council there comes a constant flood of questions like these: "Our community has a migrant problem. We're willing to tackle it, but where and how do we take hold?" "Can you send someone who can help us understand the situation and develop a program to meet it?" "Can you refer us to manuals or materials to help us understand and meet our own situations? Tell us how to contact and win the confidence of migrants? Where to begin in setting up programs for them? Attitudes, skills, and techniques necessary in serving them?"

The Home Missions Council, with a year-round staff of less than twenty and an annual budget of less than $80,000, cannot begin to serve more than a fraction of the two million migrants in America. Thus far, our programs have been able to contact and serve about one in ten of the nation's migrants. While the staff and resources of the Council are expanding just as rapidly as possible, the major advances in serving migrants will have to be made by the communities into which migrants are coming. Many communities are preparing *now* for tomorrow's migrant tasks!

In one Illinois community, university women and the women of the churches have taken the initiative in mobilizing their resources to conduct a child-care center for children of Spanish-speaking migrants.

In Kokomo, Indiana, one of the classes in a leadership training school conducted by the Howard County Council of Churches is titled, *"Preparing for Migrant Work."* This class will be led by church women who have learned *now* by actual experience under the direction of the Home Missions Council.

Even women whose own communities are not directly affected are contributing to larger and more effective programs. In Texas and Michigan, State Councils of Church Women sponsor state-wide migrant programs which they support with their money, material assistance, and prayers. In some cases, metropolitan Councils have "adopted" a member of the field staff — assuming responsibility for salary or program expenses. Many more, through denominational mission boards, contribute regularly to the ongoing program as it follows migrants from crop to crop. Through these same boards the Harvesters have been obtained and supported, to take staff and programs to groups which would otherwise not be served at all.

Effective Work, Together

The voluntary services of church women are not only effective. They also demonstrate in a most convincing way that the community is both concerned and friendly.

"You know," said one volunteer on whose shoulders was cradled a play-weary migrant tot, "they almost had to drag me out here at first, and the kids seemed so restless, unco-operative, and dirty! I was almost afraid to touch them. Now, they're just like my own! It's

(*Continued on page 35*)

Home Missions Council

Cutting celery, Florida

Boys at Cutchogue Migrant Camp, Long Island, being shown part of the "Eastern Harvester" equipment

Home Missions Council

The Puerto Ricans in the United States

By KENNETH D. MILLER

THE ETERNAL QUESTION MARKS

During the past hundred years most American cities have been engulfed with wave after wave of immigrants, and it is their coming that has made possible our phenomenal industrial expansion, for they have provided the necessary labor force. But the coming of these immigrants in such large numbers has created problems—problems of adjustment for them, problems of assimilation for the cities. Grave social and economic questions have been precipitated. The religious situation in our cities has been profoundly affected because so many of the new arrivals have been of Roman Catholic and Jewish backgrounds.

As each succeeding group arrived there were those who "viewed with alarm" the spectacle of their beloved city being invaded by "alien hordes." First there were the Irish, German, Scotch, Welsh, and Scandinavian immigrants. The mayor of New York, in 1837, reported that "the streets were filled with wandering crowds of immigrants . . . . clustering in our city, unacquainted with our climate, without employment, without friends, not speaking our language, and without any dependence for food, or raiment, or fireside, certain of nothing but hardship and a grave."

Then came the Slavic, Italian, and Jewish groups, and a city inspector reported of them, "They seem to wholly disregard personal cleanliness and the very first principles of decency, their appearance and actions corresponding with their wretched abodes."

So, as early as 1797, a congressman declared: "When the country was new it might have been a good policy to admit all. But it is so no longer." But since that time 38,000,000 immigrants have entered American life. The country is still here; our institutions are still intact. Indeed, our life has been immeasurably enriched physically, culturally, and spiritually by the coming to America of these immigrants from overseas.

It is well to have these facts in mind as we consider the coming of the Puerto Ricans to the United States. This is a new phenomenon. Only in the past fifteen years have Puerto Ricans been coming to the United States in large numbers, and they have concentrated largely in New York City. The restriction on immigration does not apply to them, as they are American citizens. So, strictly speaking, they are not immigrants but migrants.

Nevertheless, the influx of Puerto Ricans presents problems which parallel at many points those prevalent in the days of heavy European immigration. There is the same transition of a rural people to a great city. There are the same differences of language, culture, and customs to be resolved. There is the change of climate from sun to smoke. In addition, the Puerto Ricans encounter in the States a color line which is not existent on the island. In Puerto Rico, Spaniards and Negroes have lived together for several hundred years without conflict, and have developed an attitude of tolerance which disregards the color of a person's skin. From this background they come into a situation where racial differences are not only noted, but entail definite discriminatory practices. Dark-skinned Puerto Ricans do not want to be treated as Negroes are treated. On the other hand, the whites are not always ready to accept them and treat them as whites. The result is a confused and disheartened state of mind.

Some Problems in a New Land

Like the European immigrants before them, the Puerto Ricans

face economic, social, and moral problems of the first magnitude. They are unskilled laborers, at the mercy of naked economic forces. They live in the disease-and-crime breeding environment of what are now politely called "slighted areas." They live in overcrowded conditions in dilapidated tenements overrun by rats and roaches. Tuberculosis, the greatest of poverty diseases, takes its toll. For the children the street is too often the only playground, and for youth the poolroom, saloon, and cheap dance hall the only gathering places. Juvenile delinquency, therefore, has a fertile breeding ground.

It is New York City that we have in mind chiefly as we write of the Puerto Ricans in the United States, for 90 per cent of them are resident in the great metropolis. Attempts to disperse the Puerto Rican migration have as yet borne little fruit. The result is that there is a concentration of some 231,000 Puerto Ricans in New York. East Harlem, the Bronx, Washington Heights, and Brooklyn show the largest concentration of Puerto Ricans, but they are to be found in every part of the city, and to hear the Spanish language spoken on the subways and busses of the city has become a common phenomenon.

You Can Help Them

When all this has been said about the Puerto Ricans in New York, it still remains true that rather than view with alarm the arrival of these newcomers, Americans should welcome the opportunity for service thus offered and feel sure that they, like the immigrants before them, have a great contribution to make to our common life.

This should be especially true of the Protestant churches. While the Puerto Ricans are nominally of Catholic background, the Roman Church does not have a very firm hold upon them. The result is that they are very responsive to the approach of the Protestant churches. This is due, in no small measure, to the missionary work of the various Protestant churches in Puerto Rico.

A Protestant church experiences no difficulty in gathering together a sizeable congregation of Spanish-speaking people and large numbers of children and young people. And when they are reached by the gospel they prove to be as fine a group of Christians as is to be found in any part of the city's population.

The Church Responds

Altogether there are sixty-two Protestant Spanish-speaking churches in New York City. Of these twenty-six are Pentecostal, six are conducted by the New York City Missionary Society, while the Baptists have seven, the Methodists three, the Presbyterian and Seventh Day Adventists each two, with others scattered. In addition, many American churches number Puerto Ricans among their constituents.

Some of these churches are large, well staffed, and well financed. Most, however, suffer from an inadequate plant and an insufficient staff.

The Protestant church faces one of its greatest missionary opportunities in the coming of Puerto Ricans to New York. Their lack of knowledge of the language and culture, their unfamiliarity with the agencies and resources of a large city make the Protestant churches and ministers the logical agency to give help and leadership to these newcomers as they make the difficult transition to New York life. Through a vigorous attempt to meet human needs, it is possible to capture the loyalty of a large group whose present religious affiliations are weak or nonexistent.

And with the Puerto Ricans, as with all other Americans, the greatest single need is a vital Christian faith which will provide a secure basis for character building, a motive and purpose for life, and the power and wisdom to achieve victorious living even in the midst of a depressing environment and in a world torn by fear, hatred, and distrust.

WE CAN HELP CLEAN THIS UP!

Brooklyn — A Challenge and Opportunity for Interracial Co-operation

By KENNETH C. ELDRIDGE

If we are to build a Christian America, it must be through the democratic co-operation of all people of good will. Genuine co-operation in the many phases of human welfare and betterment should be a dominant motive in the Christian life. Basically, the will to live co-operatively springs from a personal belief in the fatherhood of God and the brotherhood of man plus the willingness to implement the belief by practicing daily the Christian ethics. The co-operation of races in Christian America, and especially as it relates to Negroes and whites, is considered by many as the crux, not only of the challenge of building a Christian America, but of the very survival of the Christian religion as an effective moral force in the world today.

This article is limited to Negro-white co-operation in Brooklyn Protestantism. In the spring of 1948, the *Brooklyn Eagle* gave the population of Brooklyn, the largest borough of New York City, as 2,812,039. The Negro population of the borough is estimated to be as high as 250,000. The Negro population is highly concentrated in what is called the Bedford-Stuyvesant area and two adjoining neighborhoods, Brownsville and Williamsburg.

The Negroes have moved into the Bedford-Stuyvesant area in the past two decades. Their proportion of the population has increased from 4 per cent in 1920 to nearly 50 per cent in 1948. The total population of the section in 1942 was 224,536. Now it is approximately 250,000, of which 125,000 are estimated to be Negro.

The Brooklyn Division of the Protestant Council, formerly the Brooklyn Church and Mission Federation, has from the beginning of the population shift been aware of the implications involved in the shift and the opportunity offered for co-operation along interracial lines in Brooklyn Protestantism.

A cursory description of two significant developments in interracial co-operation in the Bedford-Stuyvesant area will be given. Also there will be an attempt to tell something of the efforts of the Brooklyn Division of the Protestant Council to integrate the Negro Protestant church into its work and the over-all Protestant life of the borough.

Bedford-Stuyvesant Educational and Recreational Project for Youth Through Churches

Upon the request of the Brooklyn Division of the Protestant Council to the Home Missions Council of North America, two workers, on a part-time basis, were assigned to Brooklyn in March, 1946, to explore and develop the possibilities of a co-operative ministry among the churches of the Bedford-Stuyvesant area. The general aim of the project was to discover, or rather point up, some of the common needs of the community and to encourage co-operative action thereon by the churches of the area.

A committee of ministers and representative laymen, Negro and white, was called together to formulate the broad outlines of a program to be carried out by the project. There was agreement that one of the most urgent needs of the community was a more effective ministry to youth on the part of the churches. The activities of the project have been geared to the objectives of trying to assist the churches in doing a better job with and for youth, and to develop in the minds of youth the belief that the churches in the area really care about their welfare and growth.

In September, 1947, a full-time director of the project was appointed. The project has offered leadership, guidance, and supervision in the following fields:

1. Church, after-school, and summer recreation programs, including play, club, and fellowship groups.

2. Interchurch activities, including Christmas and spring musicals by United Youth Choirs, composed of church youth choirs of the area, Junior Boys' Basketball League, and Dramatic Tournament.

3. Leadership training in co-operation with the Baptist Educational Center of Brooklyn and Long Island.

4. Co-operation with welfare and civic organizations serving in the community: Urban League, Y.M.C.A., Y.W.C.A., etc.

The project is an experiment, but there are evidences of genuine interracial interdenominational co-operation on all levels. Both the two sponsoring organizations, the Home Missions Council of North America which provides the budget, and the Brooklyn Division of the Protestant Council which provides office space and secretarial services, are interracial and interdenominational, on a national and local scale respectively. The executive committee and the skeleton leadership offered in the recreation program are interracial. The play programs in each church are opened on a community basis, regardless of race or creed.

Janes Methodist Church

In broad outline, the history of Janes Methodist Church is not very different from that of the other Protestant churches located in the Bedford-Stuyvesant section, which a few decades ago was one of the substantial residential neighborhoods of Brooklyn.

Janes Methodist Church was organized in 1859. It reached its peak of membership and influence around 1916 or 1917. For over a period of fifty years it served well the community which was predominantly white and Protestant. Then it declined.

If the people of Brooklyn had continued to be of the original sort, the history of Janes and the other Protestant churches of the area would have been different. But, as the borough continued to grow, the newcomers were a new sort—racially, linguistically, and religiously. The Protestant church began to decline, the original Protestant constituencies fled to new suburbs.

By 1930, when the Negroes were definitely established in the Bedford-Stuyvesant area, Negro religious leaders began to negotiate with the rapidly declining white congregations for the purchase of their church buildings. Many congregations held on to their churches, allowing them to deteriorate shamefully, long after the population shift was plain. In the past few years, practically all of the church buildings in the area have been purchased by Negro congregations, sometimes at speculative terms.

In 1948, when the future of Janes Methodist Church was being determined, it was decided that the church would not be sold to any established congregation; that it would remain under the same administration (conference) and at its present location; and that it would expand its services to try to reach the people of the community around the church. A Negro minister was appointed pastor. The white members of the church were invited to remain and assist in working out the new program.

For many years there had been two or three Negro members of Janes. For twenty-odd years an interracial religious-education program has been carried on—weekday school, vacation school. The schools were at first predominantly white, but by 1947 were over 90 per cent Negro, although the leadership remained largely white.

During the past summer, the Brooklyn Urban League used the excellent facilities of the church in connection with their youth project financed by the New York City Youth Board. Last fall the church began a church-community religious-education and recreation program under part-time but competent leadership.

At this writing, about 15 per cent of the congregation of Janes Methodist Church is white. The interracial co-operation in developing the new ideal for the church has been outstanding, from the highest level down. A leadership of lay and professionals, Negro and white, is being developed to plan and administer an effective program of religious education, recreation, and counseling.

Brooklyn Division of the Protestant Council

The Brooklyn Division of the Protestant Council has a magnificent record in leadership in co-operative activities in the borough. In fact, one of its major functions throughout the years has been to enlist the co-operation of the Protestant churches of the borough in doing those things which can be done better together than by individual churches or individual denominations.

The Council has made a serious effort to have the Negro churches share in the rich Protestant heritage of the borough and to integrate them into the Protestant life of the borough.

About 1930, a Negro minister was added to the staff of the Council to work with Negroes and other nonwhite groups. Throughout the years Negro ministers and laymen have been invited and urged to serve on the several commissions on the basis of complete equality.

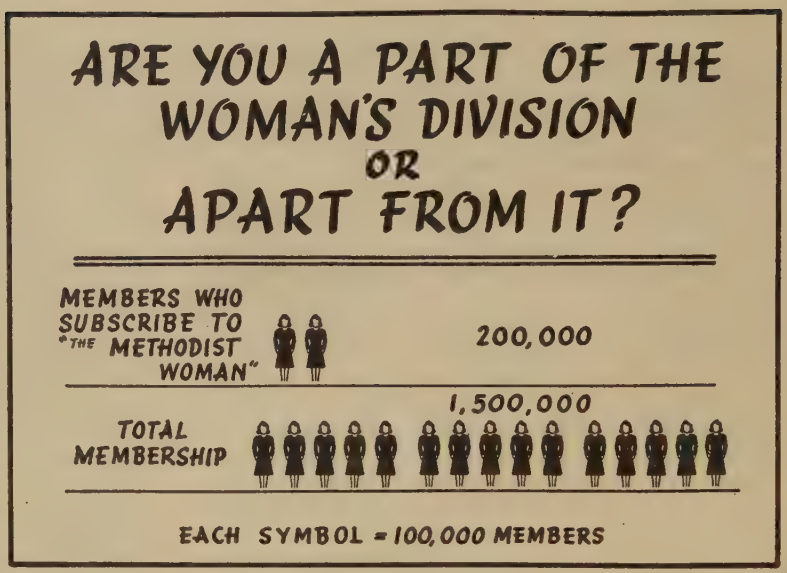
For many years the Council has set the Christian example for the church and business by maintaining an interracial secretarial and clerical staff. In 1948, a distinguished Negro minister was elected president of the Council.

Brooklyn, like other large northern and eastern cities, has to face the migration and settling in its midst of large groups of Negroes from the South and West Indies. The most of these migrants are of Protestant backgrounds. Their adjustment to city life is a difficult task which offers a great challenge and opportunity to Protestants to co-operate in building a Christian America.

Serving the children of the church in Brooklyn

A Part of It

By MRS. C. C. LONG, *Circulation Manager*



THE publications of our Woman's Division are vitally important to the work of each member of a Woman's Society of Christian Service. Through the medium of the pages of THE METHODIST WOMAN, as well as the other unusually fine literature published, your dollar in *action* is revealed.

Secretaries of Literature and Publications are our key women! They serve as a medium for distribution and for sharing with each one of you the information you need. These secretaries are the hands of the Woman's Division. A scientific study of hands is the basis for measuring the capabilities of their owners, according to a recent article in *Nation's Business*. Business interviewers, personnel directors, and saleswomen, through the study of hands, are able to classify individuals as to character, ability, and temperament.

Each one of us has within her hand a significant letter. Open your hand! The letter M is revealed. That letter may be the first letter of the word *Me* or *My*. However, it is also the first letter of three other significant words—*Magazine, Members, Money*. These become *my* responsibility.

In these days of Advance emphasis, each woman is striving to win *one* new *member*. Winning her, the M, which means *me*, adds to *my* duty the privilege of telling her how she can best be a part of the Woman's Division. *Magazine*, yes, M also stands for magazine, and especially the magazine of the Woman's Division. Have you secured from your new *member* her subscription to the *magazine?* A subscription means that she is not Apart from the Woman's Division, but A Part of It!

And now we come to the next use of the *M* in *my* hand—*Money*. How does the *magazine* you read relate itself to the *money* you give? Money has value only in so far as it has a constructive purpose and accomplishes constructive results.

The many institutions supported by the Woman's Division of Christian Service come *alive* and *real* through the pages of both magazines—THE METHODIST WOMAN, which represents the policies, program, and work of the Woman's Division, and WORLD OUTLOOK, the church-wide missionary magazine.

Individuals, whom you have known, appear in pen pictures and through visual media. The girl, whom you influenced in your primary department of the church school, is today a worker in a community house under the Woman's Division. She appears in the pages of the magazines. The child with whom you shared your knowledge of the Christian religion is a registered nurse in one of the hospitals your *money* supports, a hospital under the Woman's Division. This young person whom your life of service motivated toward full-time Christian service. Yes, her picture appears in these pages, and the clock of memory turns back its hands to her youth in your own home. Christian family life in action was the determinating factor in her decision for full-time service within the Woman's Division. Perhaps you do not see the actual institution in which she serves, but you do see one which is comparable in the extent and importance of its work. You see your *money* in action.

Your hands of activity and influence have made you a worthy "Part and Not Apart" from its growth because you may tell yourself:

My influence has won a new *Member* who has become a subscriber to the *Magazines* in the pages of which appear *Money* in action—your *money* in action!

Are you A Part of the Woman's Division or Apart from It? Subscribe today—

The Methodist Woman..$1.00
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Combination **The Methodist Woman** and **World Outlook**..... 2.30

For the New Organizational Year

An Order for the Installation of Officers in the Local Woman's Society of Christian Service. 5 cents; 4 for 10 cents.
Membership-Pledge Card. Free. Available at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

The Call for Service in India in 1949

A YEAR ago fifty Methodist youth were challenged to give three years of service in Japan. They responded magnificently and are today engaged in their tasks as the Fellowship of Christian Reconstruction in Japan and Korea. By their action they are making their faith clear to a people desperately in need of a new foundation for living.

Now a call for fifty comes from another part of Asia—Independent India. India is an ancient land, the most stable country in Asia today. India is a new land, too, independent for less than two years. Christian youth can share not only in nation-building, but also in Kingdom-building.

New India is faced with big tasks: of fighting illiteracy, for a free people must be an enlightened people; of combatting poverty, for a free people must be adequately clothed, housed, and fed; of conquering disease, for a free people must be strong and healthy; of lessening class and religious tensions, for a free people must learn to live together in co-operation and unity. Basic to all, India needs more of that quality of faith and character which is found in fellowship with Christ.

One can share in these tasks according to one's talents: by teaching, by social service, by medical work, by preaching, by work on the land, by humble service beside Indian friends. India responds to sincerity and friendship; her people are quick to recognize work done in the spirit of Christ. Gandhi showed Indians what truth and love mean; they look for these qualities in others.

John R. Mott has said that the missionary is the "true internationalist." Here is opportunity for youth to demonstrate their internationalism in a Fellowship of Christian Service in new India.

Those selected will go to India in 1949 for a three-year period of service. A variety of situations are open and calling for their help: high-school teaching, pastoral service and religious education, dormitory supervision, city or district youth work, urban social work, technical services, medical work, rural extension service in agriculture and home economics.

Applicants must be single men and women between the ages of twenty-one and twenty-eight years, and they must agree to remain single during the period of service. They must be graduates of accredited colleges and active members of the church. In some cases, a year of experience in this country will be required. There are high qualitative standards in areas of religious experience, health, academic record, practical ability, and Christian character.

Support on the field will be on the regular missionary basis, which for a single person in India is now $1,000 per year, plus cost of living allowance. In addition, there will be provision for housing, medical care, and sharing in the Board's pension plan. Travel expenses will be paid to and from India.

Those accepted will be given a six-weeks' period of intensive training in July and August near New York City. Emphasis will be placed upon religious development, area orientation, and methods of work in India. The group will sail near the end of August.

The National Convocation of Methodist Youth in September, 1948, asked that such a project be provided for 1949. Here it is with an unsurpassed opportunity for fellowship and for reconciliation. The dedication required is so complete that those accepted will be enrolled as members of the Fellowship of Christian Service in India.

A CALL FOR FIFTY METHODIST YOUTH

With the achievement of India's cherished goal of independence, a new epoch opens up not only in the field of politics but in the life of the church as well in that land. The Christian enterprise faces new and unexpected opportunities as well as new dangers and difficulties.

In order to conserve the fruits of the past and to press forward toward our goal of a Christian India in the future, it is essential to strengthen our work in all its aspects. It would be a blunder of the highest magnitude if the impression were to gain ground in America that with the attainment of freedom by India, the foreign missionary enterprise might be slowed down.

The present hour is full of tremendous opportunities. Wise leadership and large vision are needed if we are to meet the present challenge in the name and spirit of our Master. India must turn to Christ and His Way of life if she is to attain her highest freedom.

Among other things that we urgently needed in this New India is the ***Christian witness*** expressed in Christian living. Nothing will help that purpose more than the sending out of fifty young persons who will be representatives of Jesus Christ from America to India. Their highest contribution will be in ***being*** even more than in ***doing***. The presence of these young people will create a spirit of international fellowship It will be a further demonstration of Christianity in action.

The sending of these young men and women will open a new chapter in new India—free India. It will strike the imagination of the Methodists in India and result in more recruits from among the nationals themselves. We issue a Macedonian Call to American Methodist youth and students: Come over and help us.

BISHOP SHOT K. MONDOL, Hyderabad
BISHOP J. WASCOM PICKETT, Delhi
BISHOP JOHN A. SUBHAN, Bombay
BISHOP CLEMENT L. ROCKY, Lucknow

Victorious Living! Victory Over Self

By MRS. J. D. BRAGG

To the Christian there comes again and again the struggle to conquer those desires which would put the adoration of self above the love of the Supreme—God. This is especially true as we face personal tests and tensions in daily living. We may remember many promises: "In quietness and in confidence shall be your strength," or "According to your faith be it unto you." But in seeking full measure of efficiency in spiritual living one discipline stands unchallenged. It is simply stated in the words of the Holy Book—"Be still and know that I am God."

Be *still* and *know* the value of communion with God. Pray without ceasing is advice fitly spoken, indicating a soul constantly seeking higher Power. Prayer becomes a habit of the heart even as breathing is essential to life. "And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. . . . . And as he prayed, the fashion of his countenance was altered." How truly has it been written that to pray is to anchor the self-will to the will of God. Thus it becomes a victory over self.

Be *still* and *know* the love of God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." We calm ourselves in the rush of the day and discover in the commonplace things of life the revelation of this Love, the source of goodness, and of truth. We say in humility, "We thank thee, Father—make us worthy of this love." There comes to mind those immortal words, "As the Father hath loved me so have I loved you; continue ye in my love."

Be *still* and *know* that you shall love thy neighbor as thyself. "And who is my neighbor? . . . . A certain man went down from Jerusalem to Jericho, and fell among thieves. . . . . Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that shewed mercy mercy on him. Then said Jesus unto him, Go, and do thou likewise. . . . . All things whatsoever ye would that men should do to you, do ye even so to them. . . . ." We are strengthened as we are obedient and acquire the qualities—love, forgiveness, compassion—which bring us closer to the Divine pattern of living.

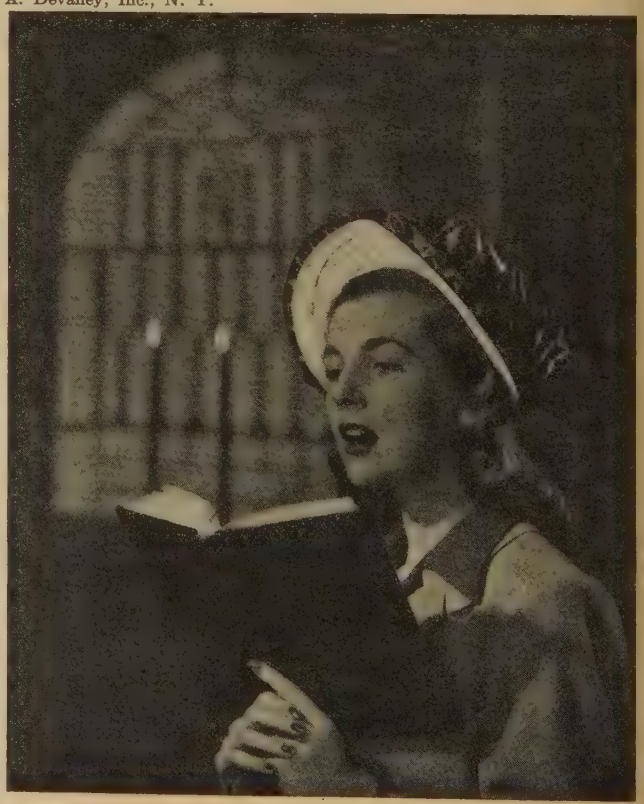
Be *still* and *know* the greatness which comes through service. "I am in the midst of you as he that serveth." We pause in the busyness of the hour to try to comprehend the victory over self demonstrated through the gracious deeds of our Lord; the humility, the beauty, the sacrifice, even unto death itself. "This is my commandment, that ye love one another, as I have loved you. . . . . Greater love hath no man than this, that a man lay down his life for his friends." May this not become the ultimate test of victory over self?

Be *still* and *know* the greatest thing in the world. "Now abideth faith, hope, love, these three; but the greatest of these is love." We find a tranquility of soul as fresh discovery is made of the eternal truth that love never faileth. Does not this insight carry us back to "the mind which was in Christ Jesus"? It was a wise person who said that the soul is capable of an infinite expansion, which is guaranteed and reached through love.

Let us pray:

"Our Father which art in heaven, hallowed be thy name."
"Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory."
"Thy kingdom come. Thy will be done in earth, as it is in heaven."
"My meat is to do the will of him that sent me, and to finish his work."
"Give us this day our daily bread."
"The Lord is my Shepherd; I shall not want."
"Forgive us our trespasses, as we forgive those who trespass against us."
"Be ye kind one to another . . . . forgiving one another, even as God for Christ's sake hath forgiven you."
"And lead us not into temptation, but deliver us from all evil."
"The Son of man came to seek and to save that which was lost."
"For thine is the kingdom, and the power, and the glory, forever. Amen."

A. Devaney, Inc., N. Y.



Foreign News Flashes

Recently Arrived From—

China: Misses Marie Adams, Fortville, Indiana; Mary Bedell, 2121 Highland Ave., Everett, Wash.; Marie Brethorst, 205 W. 8th St., Aberdeen, Wash.; Eloise Bradshaw, 150 Fifth Ave., New York 11, N. Y.; Elizabeth Carlyle, 321 S. First Ave., Forest Grove, Oregon; Frances Culley, 619 Third St., Butler, Pa.; Ida Frantz, 202 E. Jefferson St., New Carlisle, Ohio; Myra Jaquet, 4045 8th Ave., N.E., Seattle 5, Wash.; Geneva Miller, 1607 Warwick Ave., Whiting, Indiana; Laura Mitchell, 1047 E. 102d St., Seattle, Wash.; Ortha Lane, 1516 20th St., Huntsville, Texas; Henrietta Rossiter, 2310 9th Ave., East, University Park, Iowa; Ruth Stahl, 1226 S. Linden Ave., Alliance, Ohio; Edith Youtsey, 1731 E. Lewis, Wichita 7, Kansas; E. Fredericks, c/o Mrs. F. H. Ranck, 1624 Van Ness Terrace, Union, N. J.; Margaret Rue, 150 Fifth Ave., New York 11, N. Y.

Brazil: Misses Mary Sue Brown, 2105½ Dixie Place, Nashville, Tenn.; Gladys Oberlin, c/o Mrs. L. P. Gunch, R.D. 3, Newburgh, N. Y.; Ruth McKinney, 150 Fifth Ave., New York 11, N. Y.; Gazelle Traeger, 105 E. College St., Seguin, Texas.

Peru: Misses Frances Vandegrift, 2825 S. Warnock St., Philadelphia, Pa.; Martha Vanderberg, 7635 S. Carpenter St., Chicago 20, Ill.

Mexico: Miss Elsie Shepherd, 1754 Washington Blvd., Chicago 12, Ill.

Cuba: Miss Ione Clay, Box 724, Dublin, Texas.

India: Misses Louise Perrill, 1002 S. Santa Fe, Salina, Kansas; Blanche McCartney, Red Cloud, Nebraska.

Africa: Misses Violet Crandall, 1041 Madison Ave., Eugene. Ore.; Zella Glidden, 150 Fifth Ave., New York 11, N. Y.; Jessie Pfaff, Underwood, N. D.

Recently Sailed For—

Africa: Misses Catherine Parham, Alice Whitney.

China: Misses Emma Palm, Maybel Marion Holmes.

Korea: Misses Emily Evans, Ruth Martin.

Philippines: Misses Ruth Atkins, Dorothy Edwards.

Uruguay: Miss Marian Derby.

Cuba: Miss Virginia Chapman.

Africa

Miss Annimae White, delegate from the Central Congo Conference to the Central Conference, which met in Southern Rhodesia, writes: "I am grateful for having had the privilege of being a delegate to this conference. It was the best I have yet attended in Africa. The devotionals were full of inspiration. I especially enjoyed the ones given by the African delegates. When Shungu John Wesley poured out his heart in English on "A Spirit-filled Life," I sat there and thought of a little boy who came to Tunda such a few years ago and begged for entrance in our schools there. Learning that he lived near Wembo Nyama, I asked him why he wasn't in school there. He said he had been on their waiting line so long he couldn't wait any longer for knowledge. I'm so glad now that we did find room for him. He graduated at Old Umtali and we had the privilege of being there for that happy experience with him. He and Mama Lutshumba and their five children are a very happy family, working together for the advancement of the Kingdom. Then Lukika Albert gave a wonderful message in French, and Bishop Booth interpreted for him in English. His subject was 'Christ Above All.' Needless to tell you that I was also very proud of this 'son.' The fellowship with missionaries and Africans during meals, social hours, and in the work of the conference was a rich experience."

China

We have received from the State Department the following "Speedletter": "The Department has received a telegram dated January 16, from the American Consulate General at Tientsin, reporting that the Rev. E. E. Dixon of the Methodist Mission has requested that you be informed that all members of the mission, American and Chinese, are safe; that Aweta Villa Hui Wen Boys' School and Berkey House have been damaged considerably by shells, and that there are broken windows from concussion in other buildings. Mr. Dixon asked that you inform the relatives of the mission members that they are safe."

Dr. Helen Kim and Mrs. Frank G. Brooks

In spite of the great uncertainty of conditions in China today, letters are coming in from every sec-

tion of the country telling of the very beautiful Christmas services held in churches and schools. In fact, many feel that they have had the best celebrations in a long time. While, of course, work in rural centers in some areas cannot be carried on at this time, yet in practically all sections of China the work is going on. Schools are open, hospitals are busy, and teachers and evangelistic workers have all that they can do. Every week heartening messages are coming from Chinese Christian leaders to the effect that they expect to carry on the work of the church under whatever regime. As never before the women of this country have an opportunity to back up the women in China with their understanding and their prayers.

India

This year it has been proposed that twenty-five young men and twenty-five young women be recruited for a three-year term of service in India. This plan has the unanimous support of the Central Conference, which has just completed its session in Jubbulpore. The bishops have also approached government officials in India, and they also have indicated approval for the coming of these young people to India. The Methodist youth of the United States are anxious to undertake such a Fellowship of Christian Service as their friends are now working on in Japan and Korea. We would expect them to render a fine service in their own right. We would also anticipate that perhaps a third of them would want to continue on for lifetime service. It is also felt that this would be a stimulus to the whole church in Southern Asia, and the hope has been expressed that it might also stimulate recruitment for the ministry and other work of The Methodist Church in Southern Asia. Will you act daily in accordance with Matthew 9:38, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest"? Will you help answer your prayer by doing some active recruiting of these young people?

Japan

Miss Ethel Hempstead writes: "Thanks to many individual friends and groups, we had a happy Christmas. There were ten celebrations, for which we prepared five here in the home and five in homes outside. When the last one was over on the twenty-eighth, we figured that 1,000 people had heard the 'good news' and had also received a bit of candy and some other little gift to make them happy. We had 350 children crowded in on Christmas afternoon for the Sunday school program. The night before, from five to nine o'clock, the church had a get-together of young and old, about 180 attending. As it was the day after the hanging of the war criminals, there was first a worship service to pray for peace and a short message by the pastor on 'The Prince of Peace.' Each one had brought a lunch and a soup bowl. Soup was made here and served to eat with their lunch, also a piece of fruit cake for each. The men of the Counter Intelligence Corps helped us out a lot. After the supper, there was a program, among other things—'The Christmas Carol' and 'Why the Chimes Rang,' in Japanese, of course, and both well done. The games were my job, and fortunately those I had prepared worked well, even with such a large crowd. So many people as they left said, 'I've never had such a happy Christmas before,' so we felt well repaid, for all our weariness, and rejoiced that ours had been the privilege of sharing with so many. At the Christmas worship service on December 19, there were ten baptisms, and twelve people united with the church, including the ten. We also had Communion that Sunday, and seventy-two partook. We do praise God from whom all blessings flow. There are still many difficult problems facing us, but I feel that by prayer and sympathetic understanding these, too, will be solved."

Dr. Helen Kim Honored

Again a voice from the East brought a message of hope and encouragement as Dr. Kim spoke of the new day of promise as well as problems in her message about the United Nations and the role of Korea today, at the dinner which was tendered in her honor by the Woman's Division of the Board of Missions and Church Extension.

Dr. Helen Kim, in her characteristically direct and yet profoundly moving manner, gave her views on some of the historical events of her country in which she has participated as an educator during the past two decades. Her heroism more than once has kept Ewha Woman's University functioning and serving the women of her country. The dynamic manner in which she related the desire of the students to have a part in world affairs and keep in touch with what students in the rest of the world are now doing strengthened the audience's conviction of world brotherhood. Dr. Kim and many Koreans in the audience exemplify the outstanding leadership in schools which Methodist women have established abroad. Two Crusade scholars from Korea presented concert numbers from Schumann and Puccini.

The climax of Dr. Kim's address came in the dramatic manner, as she described the experience of the Korean delegation at the United Nations Meeting in Paris, their friendly reception and assistance from many other delegations, culminating in a special session held on Sunday afternoon, December 12, to provide official recognition of the government of Korea.

Mrs. Frank G. Brooks, president of the Woman's Division of Christian Service, graciously presided, introducing a number of Dr. Kim's friends who were there to do honor to the well-known educator.—Eva Deane Kemp.

Home News Flashes

Mrs. Bowen Honored

Gilbert Academy, New Orleans, Louisiana, has been fortunate in the leadership it has had in Mrs. Margaret Davis Bowen, as principal. During the many years under her direction, this high school for Negro youth has grown to an enrollment of over five hundred. With the election of her husband to the episcopacy, it has been necessary for Mrs. Bowen to move from New Orleans to the area headquarters in Atlanta, Georgia.

Before leaving Gilbert Academy, a ceremony was held on the campus to honor Mrs. Bowen. The sculptress, C. Maxine Holtry, made a bust of Mrs. Bowen which was unveiled during this ceremony. Miss Holtry is the first Negro young woman to graduate from the Cincinnati Art Academy, and had been serving on the staff of Gilbert Academy. It was fitting that such an honor should be given to Mrs. Bowen, for she had also been the president of the Central Jurisdiction of the Woman's Society of Christian Service for eight years.

Gilbert Academy Winners

Gilbert Academy came further into the limelight when Miss Audrey Patterson won third place in the 200-meter finals in women's track and field at the Olympics in England. She was hailed as the outstanding performer of the United States women's Olympic track squad. She is the first "Orleanian" to win an Olympic medal. A graduate of Gilbert Academy, she is now a sophomore at Tennessee State College in Nashville, Tennessee, majoring in physical education. Always a slight child, Audrey was steered away from sports by her father, who saw music more in line with her talents and size. She weighs only 113 pounds. However, her determination to become physical-education coach, and her success on the cinder track, overruled her father. She was greatly impressed by the British people. A New Orleans paper quotes her as saying, "They are so kind, so hospitable, that sometimes it is embarrassing." We congratulate Audrey and our own Gilbert Academy on her success.

Miss Beautine Parker, also a student from Gilbert Academy, won a place in the National Oratorical Contest sponsored by the Elks Department of Education. She received an award of $1,000 for taking a part in the finals held in Cincinnati in August. — MURIEL DAY.

Rural Work in Texas

From Martha Stewart, Jacksonville, Texas: "We feel that our demonstration charges are significant of our work. On these circuits we are seeking to have every department and organization of the church function as it should and carry out any extra activities that will help the work. Last summer we had vacation church school in all of the churches on these charges. Each church has a Sunday school and we are seeking to improve the work in each one. Another plan is to have a training school on each charge. We have had one on two of the circuits and plan one on the others; also a Woman's Society of Christian Service in each charge and other activities as needed. On one of the circuits we had a very successful rural-life conference with the county agent, home demonstration agent, the family life specialist from the extension service of Agricultural and Mechanical College, Mrs. Eloise Trigg Johnson, and Miss Mary Mims from Louisiana State University.

"On one of the circuits a beautiful and very adequate brick church has recently been erected. In February, one of two district meetings with special emphasis in the field of Christian Social Relations and Local Church Activities was led by Miss Thelma Stevens of the Woman's Division of Christian Service. We have had two missionaries, home on furlough, speak in one of these rural churches, and it has done much for the Woman's Society of Christian Service and for the World Service program of the church. We shall continue to bring other missionaries and speakers as we can to these groups and to our life-service group at Lon Morris. We feel that another significant event in our work this year is being done by our eleven fellowship teams, made up of Lon Morris students, who go most of the time to rural churches."—MARJORIE MINKLER.

Lucy Holt Moore Center, Nashville, Tennessee

"Lucy Holt Moore Center began as a Wesley House extension kindergarten in 1919. Today there is at the center an organized group experience possible for every boy and girl and man and woman. There are other groups without definite enrollment, and mass activities which serve to bring more people of the community into our neighborhood fellowship.

"Lucy Holt Moore Center is located in a compact and closely knit community. People are drawn together and have face-to-face relations because of kinship ties, common interests, and purposes. There is a happy and friendly spirit which workers observe as groups live and work together. They visit with one another on porches, over back fences, and in grocery stores, sharing with one another in hours of need, and co-operating in efforts which are mutually helpful.

"We, of Lucy Holt Moore Center, look back with interest as we see how the center has developed from a kindergarten to a com-

munity center with activities and opportunities for self-expression and enriched experience for all age groups. We are grateful to the board, the local Woman's Societies of Christian Service, and friends who have helped to make the activities possible.

"Having had just three rooms in a building designed for kindergarten and little children's activities, we have been limited by facilities in our efforts to meet the recreational needs of youth, and especially junior, intermediate, and senior boys. Teen-age recreational programs for girls have been difficult, but we have attempted, through the more recent years, to make the best use of what we have had. At the present time approximately 225 boys and girls between the ages of ten and twenty are enrolled in some regular group at the center. This number should be doubled, or perhaps tripled, soon after the gymnasium is ready for use.

"We are concerned about the promotion of those things which are good and desirable in an environment and which contribute to the development of boys and girls —the future citizens of Nashville and the adults of the world of tomorrow.

"We, like the boy dreamer, find that greater responsibility and increased knowledge push us out in search of a greater God—an expanded concept of God. As our God becomes bigger, our sense of responsibility in the world is more keenly felt."

On the Air

From Mary Chun Lee, our worker among Koreans and Chinese, Los Angeles:

"Yesterday I spoke on the radio station KRKD, on the program, 'These Are Your Neighbors.' This program goes on the air every Monday, and interviews persons of all nationalities who are contributing to the educational, to the cultural, and the industrial life of the community. They disguise the individual, and after the interview is over the audience is supposed to be able to guess the nationality of the person. It was quite an experience."—MIRIAM V. RISTINE.

Nursing Instructor for Hospital Internacional

Miss Virginia Clark, R.N, A.B., of Barberton, Ohio, left in February to take over the responsibility of an instructor in the School of Nursing in the Hospital Internacional in the Dominican Republic. Miss Clark is well trained for this work, a graduate of the University of Cincinnati, has had a course of religious education at the Hartford School of Religious Education, and was commissioned as a deaconess for service with the Home Department at the Annual Meeting of the Board of Missions at Buck Hill Falls in December. —MRS. ROBERT STEWART.

Northeastern Jurisdiction

The eighth annual meeting of the Northeastern Jurisdiction Woman's Society of Christian Service will be held in the Asbury-First Methodist Church, Rochester, New York, on April 26-29, 1949.

There will be election of officers for the ensuing quadrennium, and all phases of the Advance program will be presented and discussed. Home and foreign missionaries and experts from the field of Christian Social Relations will address the meeting.

—Mrs. Milton L. Pope,
Recording Secretary.

Climate of Brotherly Love

Miss Margaret Marshall, from Little Rock, Arkansas, writes:

"What is the work of the council? After hearing of some of its work, a person was heard to remark, 'Oh, your program is just one of atmosphere.' What greater job is there than that of developing a climate of brotherly love which can circle the globe? Has the council made a contribution to a larger world society? We answer, 'Yes!' and cite three contributory areas.

"1. A person—

"We have given Miss Theressa Hoover, who has gone into a larger field of service, but who writes, 'I feel perfectly at home. The work is just like it was there, only over a larger territory.'

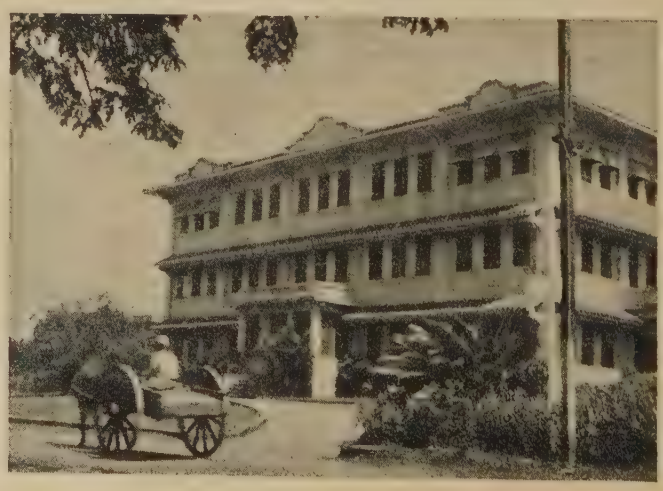
"2. A method of working—

"Mr. Major writes, 'Now that I can speak more of the Spanish language, I am able to make a contribution to the planning of the work of our district. From my experience in the Little Rock Methodist council, I introduced the idea of having a Co-ordination Committee for the district made up of the representation from each committee.'

"3. A way of life, the way of brotherhood—

"An ex-member of our council now living in Mississippi said this past summer, 'When I get concerned and relationships look hopeless, I think of the fine spirit of the group at Little Rock.' "—MARY LOU BARNWELL.

Hospital Internacional, Santo Domingo



Advance Opportunities

A Membership Dedication Service

For District or Conference Use

(Hymn numbers refer to *The Methodist Hymnal*)

Hymn No. 419, "Jesus, United by Thy Grace," verses 1, 4.

Promotion Secretary: As a group united by His grace, we gather together. Will *those who have joined the Woman's Society of Christian Service since January 1, 1949,* please stand? (*Addresses them.*) You have come into a fellowship whose horizon is as wide as the world. You have already found a place in your local societies. We welcome you now to the larger circle of the district (or conference) where your membership brings us new courage and strength.

Will *the former members of the Woman's Society of Christian Service* please stand? (*Addresses them.*) You have worked for the enlisting of these new recruits toward our share in the one million new members of the Woman's Society of Christian Service. You now have the privilege of welcoming those near you. May this welcome be also a symbol of the joy in the heart of every member in every place, over every increase, as together we move forward. (Former members shake hands with all new members near them, inquire names, churches, etc. This can be as informal as the setting permits.)

Promotion Secretary (*all seated again*): Let us read together our purpose. (Reading in unison from membership cards.) (Soft music.)

Spiritual Life Secretary: Let us pray:

Our Father,
Lead us, that we may lead:
Teach us, that we may teach:
Give us a new awareness of Thy love,
That we may give to all Thy world
Our love, our service and our gifts.

Response (*reading in unison from pledge cards*).

Hymn No. 331, "Christ's Life Our Code," or No. 226, "O Jesus, I Have Promised."

The First Advance Circle

The first Advance Circle reported was one of Brides and Young Mothers in Grace Methodist Church, Wilmington, Delaware. You can see by looking at them what happiness an Advance Circle brings!

Newspaper Publicity Helps

The Columbus, Indiana, *Republican* of January 11 carried a news item concerning the First Methodist Church Woman's Society of Christian Service Day of Advance, which read in part as follows:

"Somebody with imagination thought up the idea of symbolizing the plan with colored candles, the different colors representing various fields of mission work. The blue and yellow candles, in colors of the Society, represent the workers needed for home and foreign fields, and designated members will light new candles for other workers. As a climax to the service, each member will light her own candle, pledging support to the program. Seven hundred fifty invitations have been mailed to women members of the Methodist congregation in the form of poems, originated by Mrs. N. G. Talbott, wife of the district superintendent, who attended a key meeting recently in Columbus, Ohio. She will be on hand to discuss the program and explain the part the women will play in the four-year plan. Candles taken to the meeting will be boxed and sent to the Girls' School in Hiroshima which was destroyed by the atomic bomb and is now being rebuilt. There is no electricity there and the candles will be welcomed. The left-over candles used during Christmas by the Methodist Youth Fellowship, melted down and put into paper cups, will be sent to China."

Brides and Young Mothers Advance Circle

I, J and K 3's

I 3's are the latest answer to the need in India for short-term workers in special fields of service. These include directing classes in physical education, teaching home economics and sewing, religious education, social service and relief work, nursing, public health, and medical work. Fifty such recruits are being asked for in 1949 for a three-year term.

Following are interesting extracts from letters received from several J 3's. Forty-nine J 3's to Japan and nine K 3's to Korea have already reached their fields of service. These are young people, men and women, who are giving three years of service particularly in the teaching of English.

". . . . The Japan of these first three months has presented many contrasts — the lovely mountain peaks; and the dirty disease-laden valleys; the sparkling eyes of the Kwassui College girls, and the hopeless stare of the burden-bearing farmers. Somewhere the work of men's hands must match the beauty of God's world. I see that time only when the hearts of all men are dedicated completely to the cause of Christ. It is because I believe that, that I am here; and through all the things I am doing, I have tried to make that the center.

"At Kwassui I am teaching fourteen hours of English conversation, two hours of English composition, and one hour of English Bible.

"Much of the most important work is done outside of school hours. Many precious minutes are spent each day with the girls, telling them everything from what my home looks like, to what American people think of them; to forms of government; and the biggest question is 'Why are you a Christian?' My textbooks are getting a real workout as I search valiantly for answers I do not know. Miss Mayer and I have both had a lot of fun playing with the girls. They get so excited when she hits a home run in baseball, but have just as much fun watching me hit valiantly and miss the ball." (Alice F. Boyer, Nagasaki.)

"Tuberculosis is one of the most prevalent diseases in Japan. We have been hoping to revive the society which seems to have been similar to our Tuberculosis Society, and which was in operation before the war. While there is the tremendous problem of education of the public, there are intelligent, well-trained doctors who are handicapped by lack of medicine, equipment, and proper food with which to rebuild the health of their patients. . . . . Much of the money from America, of course, is going into buildings. A new classroom and chapel is being erected on our campus. It is hoped that the improvement in teachers' salaries, adequate teaching facilities, and the other factors which will raise the quality of instruction will keep pace with the physical construction of buildings." (Martha Jewell Thomas, Hiroshima.)

"As you have realized by now, I'm in Japan. It all began a year ago at the Cleveland Conference of Methodist Youth, when E. Stanley Jones mentioned the need for young people as short-term English teachers in Japan. I applied to the Board of Missions, they accepted me, trained me for six weeks last summer in New York, and here I am. Within the next two weeks the last two J 3's will land in Yokohama. The whole group is just as wonderful as can be." (Miriam Brittain, Osaka.)

"The young people, most of whom are new as Christians, are very responsive to suggestions regarding ways they can be God's helpers where they are. One girl to whom I introduced an American pen pal has been receiving from the new friend parcels containing things which she has had a wonderful time distributing among orphans living not in institutions, where they are getting Church World Service help regularly, but among relatives, in makeshift shacks beside the little stream tumbling down the hill from our college. Mary (McMillan, Hiroshima.)

GOAL IV

Goals I, II, and III have been stated from the beginning in terms of the quadrennium, Goal IV for a term of one year. So that every society may do long-distance planning in the light of the total picture, the following information is given concerning the fourth Goal:

> ***For the first year,*** **increased giving of 33-1/3 per cent to the work of the Woman's Division of Christian Service for appropriations.**
>
> ***For the second year of the Quadrennium*** **(June 1, 1949-May 31, 1950), reach and maintain as minimum goal the 33-1/3 per cent *Advance* in giving set for the first year.**
>
> ***For the third year of the Quadrennium,*** **increased giving for appropriations by 15 per cent over the second year's giving.**
>
> ***For the fourth year of the Quadrennium,*** **increased giving for appropriations by an additional 15 per cent over the third year's giving.**

The *Advance* Goal for the first two years of the quadrennium is an increase of 33⅓ per cent over the giving for 1947. Those Woman's Societies and Guilds which have achieved their 33⅓-per-cent increase in giving the first year may voluntarily increase their giving the second year, while those Woman's Societies and Guilds which have not brought their giving up to the 33⅓-per-cent increase should be able to do so by the end of the second year, May 31, 1950.

With the increase of 15 per cent in giving for each of the last two years of the quadrennium, giving on appropriations should reach a total of $8,000,000 for the fourth year by May 31, 1952.

Even this will not be adequate to meet the imperative needs at home and abroad. Hence additional funds to meet these needs should be made available during the quadrennium through gifts for Supply Work, giving for projects of the Week of Prayer and Self-Denial, and through supplementary gifts, including larger gifts.

Appropriations Are Alive

THE SUNSET YEARS ARE OUR CONCERN

A major part of our work is for children and youth; but the sunset years are our concern, too. The Golden Age group associated with Centenary Institute, Nashville—a fellowship of elderly men and women who meet weekly—find there a sense of "belonging" which meets a deep-seated need in their experience.

And concerning those for whose later years we are responsible—our retired missionaries and deaconesses—it is imperative that we keep pace in providing what scientific and professional study find to be essential for any aging group—economic security, good medical care, cheerful, healthful and beautiful surroundings, and an opportunity to be of use. *Advance* will provide for expansion of buildings and staff to serve the increased number now on the waiting list for both our homes.

CHRISTIAN EDUCATION CHANGES THINGS

Hwa Nan College, Foochow, China, has long been interested in the near-by village of Wu Chu Ding. During last summer four college students lived there five days a week, teaching a regular school, visiting the homes, and holding mothers' meetings. Ninety-five per cent of the women can neither read nor write; but under this leadership and with the use of Christian literature to develop their newly acquired skill, this percentage will be reduced.

Even with inflation and the high cost of paper, the Christian Literature Society of China, in a six-months' period, put out twenty-six new books, and 102 reprints.

Local Society News Flashes From the Day of Advance

TOWARD GOAL 3

"Our society provides a scholarship for one of its young people planning to go into missionary service."

"Several names of young women interested in work in foreign fields have been submitted to the district missionary secretary. A series of programs directed toward increasing knowledge of missionary activities is planned for children and youth of the church."

WHAT OTHERS HAVE DONE MAY HELP YOU

Out of seven circles, five are named for foreign countries. Each gave a display and a program skit for that particular country. Brides and Babies Circles, and Wesleyan Service Guild, cover the United States and colonies "On Our Own Doorstep."

A panel discussion was held on the Fourth Goal—"What the Advance Will Mean to the Home and Foreign Mission Fields"—led by the treasurer.

Out of 200 women in the church, 150 did not belong to Woman's Societies or Guilds last November. The pastor volunteered to make fifteen calls with each of fifteen members of Guild or society, one key person—a nonmember—she in turn to call on five others till completed. "Looking toward a year of hard work but, we hope, to a year of Advance."

Kappa Phi, the intercollegiate organization for Methodist girls, with chapters in thirty-three colleges, adapted the program "We Offer Unto Thee Ourselves" for devotional use, and presented the four goals adapted for action by Kappa Phi members.

"Stress was laid on the importance of the Second Goal. Through its accomplishment will come a greatly increased enthusiasm in all societies and 'worry about increased giving and the other advances will be greatly diminished.'"

(From a small society.) "Since we had already voted to increase our pledge, we thought it a good time to consider our individual giving. Up to this time we had used the old plan of 'paying dues.' We had previously talked about changing to the 'giving of gifts,' but it was on the Day of Advance that we actually voted to make the change."

"We plan to promote the Thank Offering this year to help in the increase in giving."

"We had our treasurer give some examples of giving one-third more on pledges. For instance, a pledge of six dollars a year, increased one-third, is only seventeen cents a month more."

"While soft music was played, circle chairmen lighted their candles from a 'Master' candle in front of a globe. They, in turn, took their lights back to their tables, and each woman lighted her taper from the one next to her. Prayerfully each one pledged herself, her work for others, and definite material gifts to 'One World for Christ.'"

CONCERNING CIRCLES

"Large bodies move so slowly" sometimes, and it takes a lot of heat to warm us all up to something new. For the last eight years, our poor officers have tried to break up these time-honored "divisions" and redistrict. We finally did let them call us "Circles," but not until after a member of the Board (of the Woman's Division of Christian Service) came and gave us a talk did we really vote to redistrict our circles.

Of course, some of us didn't see how it could be done or why. Mathilda and I had a headache every time we thought of it, and I even had nervous indigestion when I thought of breaking up these old divisions—why, my mother had started these when I was a girl and we had always been in the same neighborhood group. How on earth would we ever get clear across town to another—and then we didn't know half the women in that new circle. In fact, Mathilda said she didn't know a one until last Wednesday when we had our first cooperative luncheon and sat with our new circle, and here she was right by one of her bosom friends. Funny we never thought of how much we might gain in friendship and service, it was all how much we were giving up.

Each one of the new circles has taken its share of the names from the church membership to work on, and we had such a peppy talk by our Youth secretary that we voted to open our homes and serve the meals for a convention of students the preacher had wanted to have here (and I know we will all be praying more and hoping these young people decide for Christian service). (Excerpt from a letter written by a member of the Iowa-Des Moines Conference.)

A Letter From Timothy

Timothy Methodist Church, located two miles from Camden, Arkansas, was listed in the March issue of the *Advance Clipper* as a 100-per-cent society. The district promotion secretary writes:

"There are only twenty-one women church members, and there are twenty-three members in the Woman's Society of Christian Service. Two women do not have a church of their choice in this community, so they go to the Methodist Woman's Society of Christian Service. This church is new and beautiful. It was built and organized two years ago. It is also all paid for in full, including piano, pews, and hardwood floors. The women are so eager to work."

The membership of Timothy Woman's Society of Christian Service, District Superintendent to left, Pastor toward right

A Challenge to Creative Talent

A college graduate has just written, "I have definitely decided to enter deaconess work, for I am convinced that here is an opportunity for the use of all creative talents I may have, in a very worthy service."

A young woman now serving in her first appointment as a deaconess writes, "I rejoice that I am a deaconess. I cannot remember being unhappy since I made the decision to enter this field."

These letters are typical of the growing interest among young women in the field of deaconess and home missionary service. College students are looking for a place of service. As one girl expressed it, "I could never be satisfied in a job which required only my work as an efficient machine." High-school students are inquiring about fields of service and the training required.

For several years the church has suffered from a lack of trained leadership and personnel. Pastors have been asking for deaconesses to assist them in the parish. Mission schools have been forced to limit their programs, settlements have been unable to serve communities to the fullest extent, rural churches have been neglected—all for the lack of trained workers.

The need is still far greater than the supply. Each new worker is needed in so many places that it is heartbreaking to make a choice between one needy field or another. One splendid young worker, about to enter active service, is needed in so many situations that her bishop writes, "What we need now more than anything else is about three times the number of prepared folks for this kind of work!"

Teachers, Christian education leaders, nurses, social workers, kindergarten and nursery school teachers—all are needed urgently to serve. Many potential leaders are in our churches today and need only encouragement from pastors or teachers to enter the field of deaconess service, with its varied and rich opportunities for service.

The Washington Scene

By ELEANOR NEFF

At this writing, the 81st Congress has been in session just one week; the President has given his State of the Union Message and his Economic and Budget Reports. Hundreds of bills have already been introduced, 600 of which were presented the first day.

The new session started on a significant note of harmony. This was illustrated dramatically the first day. There was a hearty display of good will all over the House when Representative Sam Rayburn was elected speaker; he was escorted to the chair by his defeated rival, former Speaker Joseph Martin, who hailed his election as a happy choice, and referred to him in terms of the warmest personal friendship. The second act was the large majority vote to revise the rules of the House so that the House Rules Committee can no longer pigeonhole bills.

Throughout the nation, the President's program provoked sharp controversy. In some circles it was denounced as the beginning of "state socialism"; in others it was called true liberalism. A *New York Times* editorial comments, "Better housing, better health, better schools, broader social security, more areas reclaimed, as TVA has reclaimed one mammoth valley—*surely these are all proper objectives of a democratic government in this modern age.*" Certain important federal welfare programs are now operating and are here to stay; the only question is how these functions shall be improved and expanded.

That They Might Have Life

The American people are proud of their democratic heritage and of the American standard of living. Out of the years of depression and war, however, has come the growing realization on the part of a large segment of the American people that in this great democratic nation with its abundant resources, technological know-how, and man power, it is possible for *all* the people to enjoy an "American standard of living," *if* we have the will to use these resources effectively.

Americans Believe

. . . . They believe that a business cycle that results in depression and unemployment is man-made, and that men of good will can take steps to correct it. . . . . They believe in the American home, and do not think that millions of Americans need live in unwholesome, crowded, unsafe houses; . . . . nor that hundreds of thousands who might have been cured need die yearly because they cannot afford medical care. . . . . They believe that free communication of mind with mind is essential to the discovery of truth, and is the genius of democracy; they shudder at un-American procedures of government and other agencies which violate basic standards of fair play and endanger our traditional freedoms.

They have confidence in the ability of American farmers, labor, and industry, working together cooperatively, and with government, to find solutions to these problems. To citizens of a democracy, each shortcoming can be a challenge, and each legislative proposal to remedy them an opportunity and responsibility.

We Are Our Brothers' Keeper

The fate of human beings around the world depends on the domestic and foreign policy decisions of our Congress. If a depression bell tolls here, it will be heard clear around the world. Nor can there be lasting peace and prosperity at home, while want and insecurity exists in another part of the world. Congress will have the opportunity to enact measures directed toward international economic co-operation, such as the extension of an effective Reciprocal Trade Agreements Act for at least three years; joining the International Trade Organization; and adequate appropriations for the European Recovery Program, that is, for economic reconstruction. In all its efforts it is important that the United States co-operate with the economic, social, and political programs of United Nations agencies.

An increased military budget, universal military training, the extension of the peacetime draft, and military aid to other nations, may lead to monstrous rivalry which may precipitate war, and will swell the tax burden and inflation under which the nations groan. Nor can the money, man power, and resources that go into the "cold war" be used for our foreign economic commitments or a strong social welfare program at home.

Legislative Forecast

Although it is foolhardy and premature, I shall outline the list of major legislation in terms of present indications concerning their future. Some will be approved only after bitter opposition within and outside Congress. And success will depend upon the *strong, sustained support of individual citizens and public-interest groups.*

Social Welfare

Among the bills which are most likely to pass, in the *social welfare field* are: extension of *social security, federal aid to states for ele-*

mentary and secondary education (the Woman's Division opposes the distribution of funds to schools which are not *publicly* administered; the bill most likely to pass will permit states to use those funds for those schools to which states gave aid, these funds to be distributed on a nondiscriminatory basis); additional *housing legislation,* with emphasis on public housing and slum clearance, and possibly a housing program for middle-income families, including aids for co-operative housing (real estate and other special interests are expected to oppose public housing and support a federally aided "co-operative" housing program that leaves basic financing in the hands of banks and other private agencies); some kind of *health legislation,* such as the extension of aid to states for county health units and for health services for school children. (The central feature of the health program, that is, prepaid national health insurance, will face a well-financed opposition from the American Medical Association, as well as from other opponents of the measure, despite the fact that it calls for local administration, the free choice of doctors, and full use of voluntary medical plans.) All of these functions are likely to be co-ordinated through a new *Federal Department of Welfare.*

In the Economic Field

In the *economic field,* bills which probably may be enacted are: raising of the legal *minimum wage* from forty to seventy-five cents; *anti-inflation* measures including: extension of rent control, extension of export, bank, and consumer credit controls, and transportation priorities. (The outcome of legislation concerning the distribution of scarce materials and stand-by price and wage controls is far more uncertain. There will be bitter opposition despite assurances by the President that the latter stand-by authority is meant to encourage voluntary adjustments by business and that they would only be used on certain essential goods, if prices went so high as to threaten our national economy.)

Tax Legislation

Tax legislation will face a fight concerning the amount and manner of raising the suggested amount.

Strong opposition is expected on the amended form of the Wagner Labor Relations Act, which may replace the Taft-Hartley Act. There is general agreement that there should be a curb on jurisdictional strikes and unjustified secondary boycotts. Controversy is certain, however, on the future of the closed shop, and on machinery to adjust disputes in industries effecting national health and welfare. Unions will probably agree to fact-finding boards, but will object to the injunction as merely interfering with collective bargaining. A committee may be appointed to study and prepare suitable proposals.

The development of *public power project* and *federal control of tideland oil* will face considerable opposition. Additional funds are virtually certain for *rural electrification* and *federally built grain storage facilities.* There will be a major battle over changes in the *farm price support law.* There is a good chance that the *federal tax on oleomargarine* may be repealed. Perhaps some services for *migratory agricultural labor* will be considered.

Civil Rights

The *civil rights* program may be deferred until later in the session. Bitterness and anxiety will accompany consideration of the civil rights program. However, there is an even chance that the anti-lynching and/or antipoll-tax measures may be passed. Chief hostility will be reserved for the *fair employment practices bill.* Coupled with consideration of these bills is the need to revise Senate rules so as to break a filibuster, limiting debate on the motion to consider a bill as well as during the actual debate of the bill.

The bill removing race as a limiting factor in the *immigration laws* will be reintroduced and stands a good chance of passage by the 81st Congress.

There is likely to be considerable controversy over the *loyalty program* and legislation which would establish a *fair code of practices for congressional investigating committees.* Perhaps a Joint House and Senate Committee or Civil Liberties Committee will be established, which would be charged with the protection of international rights and national security.

On the *international* front:

Early Senate approval of the *North Atlantic Defense Pact* is virtually certain. Congress is likely to approve the three-year extension of an effective *reciprocal trade agreements program,* and elimination of discriminatory provisions of the *displaced persons act* (local church and community groups have the opportunity to help resettle and integrate these DP's into their communities), and continuation of the *European Recovery Program. U.M.T.* will again be an issue on which there is sharp controversy.

Thy Will Be Done *on Earth*

Because man is of infinite worth, Christians seek a social and economic order which may bring the greatest degree of justice, security, and freedom to all people. Legislation must never become an end in itself, nor can a particular proposal ever be equated with Christianity. But many goals can be achieved only through political action.

A Christian seeks God's will through worship and study, and acts on his convictions in every possible way. He "says it where it will count"—to those with whom he comes into contact, and to elected and appointed public officials. He continues these efforts until the bill has been passed. (For information concerning techniques of political action, see the *Primer on Political Action,* Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio—15 cents.)

By MRS. ELOISE A. WOOLEVER, *Executive Secretary, Woman's Section, Division of Education and Cultivation*

The Advance Not Confined to America

In Prague, on a pleasant afternoon in August, I met several of the officers of the Woman's Society of Christian Service of Czechoslovakia. Not all the officers were present, for as the president, Mrs. Malacova, explained, there were several who were in compulsory labor battalions, and these battalions had been ordered out to gather in the crops. The president told of the work of the Woman's Society and said their goal was "Every Methodist woman a member of the society." (Point One in our Four-Point Program!) She herself was visiting the societies whenever possible, and was urging the goal. One of the major projects of the Woman's Society was a week's youth camp for fifty boys and girls where an intensive missionary and evangelistic study program was put on. The place of the camp was an old castle about twenty miles from Prague.

In Denmark, as Mrs. Helga Rosendahl, the president of the Danish Woman's Society of Christian Service, and I traveled from Copenhagen to Aarhus, where we were to meet the other officers, she told me that every Methodist church in her country had a Woman's Society. In fact, there were two more societies than there were churches — these extra societies formed by women who were not members of The Methodist Church but who had become interested in the program and wanted to form societies. Later, as I listened to the discussion of the officers, I thought, "Same problems, same objectives, but with what courage these women tackle them."

There are two types of Methodist churches in Finland—Swedish-speaking and Finnish-speaking. During the years, many Swedes have emigrated into Finland and have retained their own language and have their own schools and churches. The president of the Woman's Society in the Swedish-speaking churches is Mrs. Nyquist, a young woman with three small children. During the war her husband, who was pastor of the church, was drafted into the army. For four years he was gone, and during that time Mrs. Nyquist carried the church work. She preached, she called on the sick, she baptized the babies, she received new members into the church. I first met Mrs. Nyquist as we traveled from Goteberg to Tranas in Sweden, where the fortieth anniversary of the beginning of the Woman's Foreign Missionary Society in Sweden was to be observed. To this celebration the Woman's Societies in Finland, Norway, and Denmark had been invited. Among the eight Finnish women who had secured permits to leave their country was Mrs. Nyquist. Almost her first words were words of gratitude for the packages of clothes sent by Christians in America. "The suit I have on," she said, "came from some women in Jackson, Mississippi."

Methodists of Fredrikstad, Norway

Bjornulf Foto

One of the future missionaries who is planning to go to Africa, and her mother, Mrs. Bernhardt of Fredriksbad, Norway, dressed in the beautiful Norwegian costume. Norway has 52 Woman's Societies, with over 2,500 members. They have three missionaries on the field

Mrs. Nyquist told me that every one of the Swedish-speaking Methodist churches has a Woman's Society, and nearly every one of the Finnish-speaking churches. How are these women, amid the hardships, distress, and privations following the war, able to carry on and to advance the work of the church? I do not know, except that they rely on a Higher Power. One is conscious of that.

They are deeply sensitive to the needs of the world. More young people are offering themselves for Christian missionary service than they can send out, even though they are giving sacrificially. For that reason the Woman's Division of Christian Service is gladly assuming the support of several of their young women missionaries.

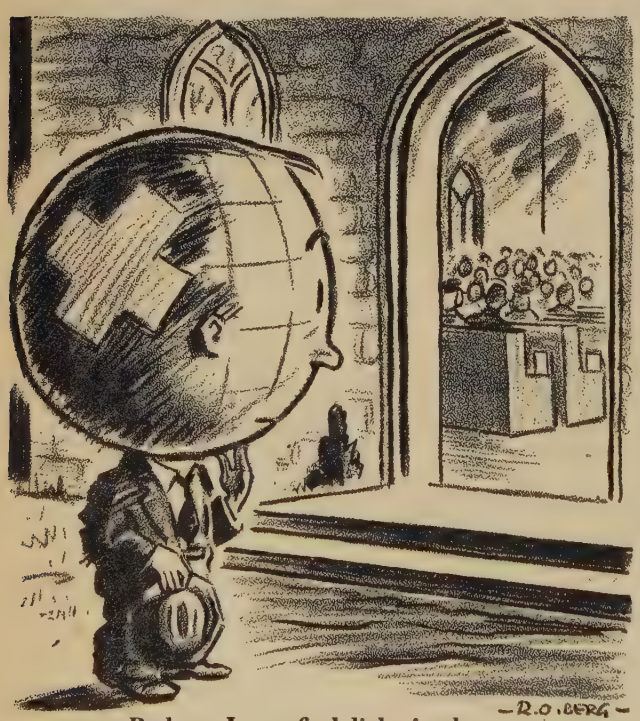
In a deeply moving service in the large state church at Tranas, offered to the Methodists for that Sunday afternoon, Monica Forsell, from Finland, who had been a Crusade student and had taken a year's training in Scarritt to complete her training, was commissioned by Bishop Arvidson. The eight Finnish women stood at the altar with her—their daughter in the Lord—as the bishop's hands were placed on her head and the solemn words were said, "I commission thee to take the gospel of our Lord Jesus Christ into all the world in the name of the Father, the Son, and the Holy Spirit."

The *Advance* is not confined to American Methodism.

By ELIZABETH STINSON, *Secretary*

"Learning to Walk in the Light"

THE darkness of our world disturbs us, particularly so when we turn aside from our more pleasant obligations and try to lift the staggering burdens which many of our sisters around the world are trying to carry. Doubtless we feel ourselves less sensitive, less aware than we know we ought to be, in the light of the loads which they carry and the disasters which threaten to engulf all humanity. Do we content ourselves with placing the blame on this individual, or that business interest, or the spirit of greed, or militarism—in short, with cursing the darkness; or do we actively seek to find God's will for ourselves during this critical period and act in accordance with his will? E. Herman in her book, *Creative Prayer,* speaks of how little the ancient monks did in comparison with others of their day and ours—but says, "Every single thing they did counted." Instead of cursing the darkness, they brought to bear on the darkness Christ, the Light of the world.



Perhaps I can find light in there

The peculiar Protestant witness regarding that Light by which the nations walk is that every man must answer to God for himself, must make up his mind as to the meaning of his faith, must stand with his own conscience.

But this is not an irresponsible individualism, because the second principle of Protestantism is that faith stems from and stands on the Bible. God's message to the world was spoken through a Person rather than a book, but the book is the only source of firsthand witness concerning the Person through whom God revealed the saving knowledge of himself to the world. It is in the Bible that we encounter the person Christ—the way, the truth, the light.

God speaks to man in other ways than through the Bible. He speaks through the events and crises of history. Decisively he has spoken during our century. But only the mind which has listened to the thunder of the Old Testament prophets and has caught the Galilean accent of the New Covenant can understand what God is saying in the events of these uncertain days. Witnesses of every Christian century bear testimony to the fact that God speaks to men who study the Bible in an attitude of expectancy, a spirit of prayer. Their whole beings have responded with a deep "Yes" to the word which God, through the words of the Bible, has spoken to them. They have known that in the experience, God has revealed something of his will for their lives and for the world. Small wonder that the psalmist exulted:

"How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!"
"Thy testimonies are wonderful.
. . . .
The entrance of thy words giveth light." [1]

The third principle which Protestants believe and proclaim is the equality of all men before God. All Christians are alike in privilege and responsibility. This doctrine undercuts the priestly monopoly of the means of God's mercy and proclaims all believers to be ministers of Christ. However, the Protestant clergyman, though not claiming distinct spiritual status and peculiar prerogatives, performs highly significant functions. He is the strongest force of continuity in the Christian fellowship down through the generations. He represents the whole Church—living and dead—to his congregation.

These principles for which Protestant Christianity stands were not easily discovered and upheld, as indeed, were none of the great truths of Christianity. Are we passing down to our children, our youth, our students, this glorious, hard-won heritage? Are we constantly seeking, through study, to understand all the peoples of the nations and their needs? Are we discovering for ourselves through prayerful study those eternal truths and experiences which have lighted mankind through the ages, and do we share with all in such manner that they, too, are learning to walk in Light?

[1] Psalms 119:103, 129, 130.

By MARION LELA NORRIS, *Secretary*

Prayer Changes Things

BACK in 1944, if you had met me, you would have found a middle-aged woman who wished she were old—a woman full of fears, lonely, frustrated, and satiated with an inner hunger for something that satisfied.

It was at this point that I was asked to serve as president of the Wesleyan Service Guild at Arch Street Methodist Church, Philadelphia.

I was brought up in the era of King's Heralds and Queen Esther Circles. I liked those neat partitions we had for Home Missions, Foreign Missions, and Temperance societies. I didn't know a thing about Wesleyan Service Guild. I already had too much to do and was too tired to do anything more—but the call was so insistent—and with my Methodist parsonage training, I was afraid *not* to do it.

To groom me for the new work, I attended the School of Missions at Ocean Grove. In Marion Lela Norris' class was painted a picture of the Wesleyan Service Guild. It was a streamlined version or accelerated course of the Woman's Division. She gave us practical helps and suggestions for each phase. One sentence she said I shall never forget, because it has steered me into a new course—the new life I had been seeking! She taught me the purpose of the Guild—not so much in a definition, but in our brief and fleeting contact she has proved it in her relation to me.

The purpose is not the great cause of missions at home or abroad—the great objective is the need of the women themselves! We working women may have a few coins jingling in our pockets, but we are giving of ourselves very heavily and very steadily, and the inner woman has a great hunger and thirst. Our souls need to be set free from the things that cramp us and bind us, such as worry, fear, pride, prejudice, anger, and grievances. When a woman receives new visions, and new life and power flow through her, there is no need to be concerned about great causes. They will be taken care of in ways undreamed of.

When you set a human soul free from the bondage of besetting sins, you have a soul that touches and changes other lives profoundly: E. Stanley Jones, Albert Schweitzer, Frank Laubach, Kagawa, George Washington Carver. And so our girls do not exist for the Guild, but the Guild for the girls.

You are wondering about that sentence that channeled me into a new world. But if I did tell you it would probably mean nothing to you. She merely said, "You can secure the 'Game of Minutes' from the Macalester Park Publishing House, and if you are interested in going deeper into the Spiritual Life, they have many books to offer you."

From this point on I feel tempted to write a success story. No, not the run-of-the-mill success story, but the success story of a woman whose life wasn't counting. And now! Not an hour goes by that doesn't hold a new and wonderful adventure for Christ's Kingdom.

I have exactly the same job I had four years ago, but no longer do I feel that I'm a traitor to American youth, just because I'm caught in an educational system where I can't say what I want to say or do what I want to do. Because I have learned it isn't in the saying or the doing—it's in the *being!* All we need is great love and great faith. No longer do I face a new day with fear or boredom. Each day is a new adventure. If there is a problem, there is an opportunity, for in the Kingdom all things can be solved under God's guidance. And, incidentally, I am saying what I want to say, and doing what I want to do, for I'm learning how to "render unto Caesar the things that are Caesar's and unto God the things that are God's."

Not only has new life come into my daily professional experience, but in all departments of my living. Never before have I enjoyed such perfect health. My circle of friends is enlarging in ever more satisfying relationships, but, best of all, I have grown from *believing* in Jesus Christ, the Son of God, to *knowing* Jesus Christ as my intimate and personal companion. It is the path from the margin toward the center; from misery to peace and joy.

No, the Wesleyan Service Guild did not do all this for me. Only Jesus could do this. But the Guild, with its largeness of vision and greatness of purpose, channeled me in this direction.—(Signed) Marian McCartney.

Miss Lena Knapp writes of a Guild in Montevideo, Uruguay, whose report includes "eleven regular meetings with good, fruitful programs, a retreat for deepening spiritual living, hearty co-operation with Woman's Society, and support of the Advance."

Standing Committee of Wesleyan Service Guild at Organization meeting, Buck Hill Falls, Pennsylvania

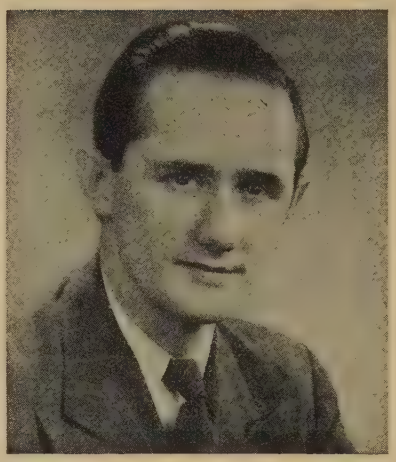
Student Work

By DOROTHY NYLAND, *Executive Secretary*

Give me your tired, your poor,
Your huddled masses, yearning to breathe free,
The wretched refuse of your teeming shore;
Send these, the homeless, tempest-tossed to me;
I lift my lamp beside the golden door.
—Inscription on the Statue of Liberty in New York Harbor

TEN thousand displaced students brought to our college campuses from DP camps in Europe is the goal of a small group of concerned people, some of whom visited the camps and realized the need of training leadership, not wasting it.

The Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York, will be glad to recommend individuals to any group who will promise to provide room and board. The college ought to furnish the tuition. Church World Service, our united Protestant agency, will be responsible for bringing these people to New York. Write for a copy of *You Wanted to Know,* a booklet describing how you go about the procedure in resettlement of displaced persons. Order from the Methodist Committee for Overseas Relief (free). This is a challenge for Christian groups on the campus. Some are responding.



Tad Danielewski

Here is a picture of a displaced student now studying at Ohio University, Athens, Ohio. His tuition is paid by the college. He represented the displaced persons at the World Conference of Christian Youth at Oslo. He says, "Allow me to appeal to your hearts and minds, asking for your help. Anything you can do to create new opportunities, new scholarships for your unfortunate colleagues, will bring good not only for them but for you and your country."

Some of these persons are Methodist young people who want to study medicine in order to become medical missionaries. Are we closing the doors to them or opening them?

"Inasmuch as ye have done it unto one of the least of these . . . . ye have done it unto me."

Let us co-operate to make this a Christian America.

— Personals —

Methodist Woman Honored

Mrs. Amanda D. Hargis, of Springfield, Missouri, was recently honored by the Women's Civic Club Council, which sponsored an achievement award. Four women of distinction were chosen by the judges to receive this award.

Mrs. Hargis was chosen for her social welfare work, achievement in church work, health and patriotic service. Mrs. Hargis was educated in St. Charles Methodist College, was president of the Springfield District for Home Missions for thirteen years, organized many missionary societies in the district, was president of both Home and Foreign Missionary Societies. She is now active in the Woman's Society of Christian Service in Grace Methodist Church.

Mrs. Hargis' record of achievement is written in the 1932 edition of *Who Is Who in Government.* She was the first woman to receive a major appointment in the state of Missouri; she was appointed by President Herbert Hoover, delegate from Missouri to a White House conference in 1930, to write the *Children's Charter,* which recognizes the rights of the child and pledges itself to these aims for the children of America.

Mrs. Amanda D. Hargis

Youth Work

By HELEN L. JOHNSON

LEADERSHIP

IT IS not by chance that the first objective in the *Advance* in missions for youth is LEADERSHIP. The need for leaders is apparent on every hand. This is particularly true in the church school. Too many churches have inadequate classes and activities for intermediates and seniors because they lack leaders. Within the past few weeks a visitor remarked, "We have no class for the junior highs, for we cannot find a teacher." What about your church?

The Woman's Society of Christian Service may help in meeting this problem. Women who are qualified, and willing to learn, should be aware of the need for leaders and respond according to their ability. Recent correspondence shows that only about one-third of the societies have a secretary of Youth Work. This means that a first step toward advance for some societies is to elect a secretary of Youth Work. Each of the four commissions in the Methodist Youth Fellowship should have an adult adviser. The adviser of the Commission on Missions and World Friendship is selected because of her (or his) ability to do the job. Upon confirmation by the council of the Methodist Youth Fellowship in the local church, the secretary of Youth Work is often selected as the adviser of the commission. In the case of two or three departments in the youth division, the secretary will serve in an advisory capacity to each. Also the secretary of Youth Work serves as counselor or resource person for the World Friendship Group of Girls. Does your society have a secretary of Youth Work?

The following quotation from an essay on "Sincerity" is worthy of personal consideration: "If you are, for example, a leader, you will have some day to lead, not only where people want to go, but where they do not want to go. . . . ." This tiny prayer is borrowed from someone whom I admire tremendously: "Almighty Father, teach me to do everything with the utmost sincerity; save me from posing even to myself. Make my life unaffected, simple, and sincere."

Children's Work

By RUBY VAN HOOSER

CHILDREN WILL STUDY

THE missionary emphases of China and Puerto Rico will become well known to many children in The Methodist Church during the months of the spring quarter. Beginning with the first Sunday after Easter, in churches using the Closely Graded Courses, primary and junior boys and girls will take part in the study of missionary units during the regular Sunday sessions of the church school. At the same time, in connection with this study, leaders of children including the secretary of Children's Work are asked to arrange for the holding of additional sessions when a consideration of the emphasis will be continued.

The Need of China

Underneath the turmoil and stress through which the nation of China has been passing during recent months, the basic needs of the inhabitants of China for the gospel of Christ remain unchanged. In their study, Methodist boys and girls will learn that the Chinese people are calling for more food, better homes, better schools, better health, and better ways of making a living. The children will discover that the people are also reaching out after a way of life that will bring peace and satisfaction to the hearts of individuals, and that will ultimately help to bring peace to the nation itself. Through the work that is being done in four large areas in China, the pupils in the church school will come to know that the missionaries and Chinese Christians are trying to minister to these needs and that they themselves may have a share in this service.

Besides the units of study in the Closely Graded Courses, two very good manuals on the work of the church in China have been prepared for primary and junior boys and girls for use in additional sessions of the church school. These are:

Primary: Friends in China, by Mattie Lula Cooper. Price, 50 cents.

Junior: Wei-Li-Kung-Hui, The Methodist Church in China, by Dorothy La Croix Hill. Price, 50 cents.

The manuals may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Puerto Rico

The lovely island of Puerto Rico, the needs of its people, and some of the Christian activities that are being carried on there will also become familiar to Methodist children as will the country and the people of China. For interesting materials on both of these emphases, secretaries of Children's Work should consult the spring issue of the World Friendship Bulletin.

PROGRAM SUGGESTIONS FOR MAY

By MRS. H. W. BLAND DETWILER

"By His Light Shall the Nations Walk"

THE January program is to be interchanged with the May program.

Those of us who "live and move and have our being" in the greatest of women's organizations must be very much aware of the woman who does not know and love it as we do! Yesterday in church I invited a young mother to "come to our Woman's Society of Christian Service meeting on Tuesday night." She replied, "What is that?"

There are others who have interesting, difficult, and disturbing ideas about our beloved organization. In nine years, those of us who have only read about *it* in newspapers or Sunday church bulletins do not know the thrill, the joy, the opportunity, the living challenge connected with every phase of *it*. Some groups have overemphasized one part of the program. Some have never or rarely used the Purpose. Some groups have just *surmised* that the work is done by older women. Still others have a negative interest because they have not allowed themselves to "warm up" or to feel their own responsibility to the group.

This month ought to perform three special operations (and if you are willing to march in step with the *Advance*, each one of the three will be successful): (1) touch with new vigor the interested members; (2) stir to action those who *just come;* (3) present to all who do not know, "old or new members," what the work of the Woman's Society of Christian Service really is, and what it does at home and around the world (the program material for this month is full of it!).

How—How—How? The following are a very few practical ways:

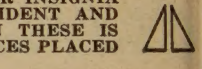
I. *The Local Society.* Surely after each quadrennium *every* group should have a full day, if not two, on the work of the Woman's Society of Christian Service. *"All action is local!"* Combine several churches and have a day or two spent on the work of the Woman's Society. Last year in our community four Methodist churches planned to get together for two days—one day a week for two consecutive weeks. Several near-by churches heard about it, and by the time the first day arrived we had 115 women signing the register! Those two days were among the most joyous and profitable ever spent together! We had a planning committee, two women from each church. Before we had finished, we had called in any district and conference officers within our area. We had a woman from each church representing the same office make up the individual committees for this meeting.

For example, the four Spiritual Life secretaries had a nook for their material and worship center. The Supply secretaries, etc., etc. When the plan matured, not only did we have a "Miniature Assembly" but the fellowship chairman from each church also helped to form a committee! They arranged our luncheon tables for each day so as to give suggestive ideas for: World Federation Luncheon, Mother-and-Daughter Banquet, Children's Supper for extended sessions, World Friendship Supper, etc. (Sometime I shall try to put into print the thrilling ideas that "just grew" out of such a fellowship.)

We took an offering at each meeting; paid travel and printing expenses, gave the church something for oil and light, and had fifteen dollars remaining. Of greater value even than what the women learned about the Woman's Society of Christian Service was the activity in practical work before the actual meetings. *Thirty-two* of the one hundred and fifteen women worked on committees for each week. *Best of all,* we learned to *love the work* of the *Woman's Society,* for we came to understand much more about it. (A leader knows *where* she is going and *how* to show others the way.)

II. (1) Approach the work of the women by making a list of all the practical things that a woman may do to assist in her own particular local needs. Mrs. A. C. Brady, of Millville, New Jersey, has made a list that numbers 102 practical

1. THE CENTER TRIANGLE OF OUR INSIGNIA MAY BE USED FOR THE PRESIDENT AND THE VICE-PRESIDENT, FOR ON THESE IS OUR ORGANIZATION BUILT. PIECES PLACED BY THEM.



2. SPIRITUAL LIFE SECRETARY PLACES THE CROSS.

3. SECRETARY OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES PLACES THE WESTERN HEMISPHERE.

4. SECRETARY OF MISSIONARY EDUCATION PLACES THE EASTERN HEMISPHERE.

5. OUTER BLUE TRIANGLE, LEFT SIDE, IS PLACED BY THE SECRETARY OF CHILDREN'S WORK.

6. OUTER BLUE TRIANGLE, RIGHT SIDE, IS PLACED BY THE SECRETARY OF YOUTH WORK.

7. LOWER PIECE OF THE TRIANGLE IS PLACED BY THE SECRETARY OF STUDENT WORK.

8. ONE-HALF THE WREATH AROUND THE TRIANGLE IS PLACED BY THE TREASURER.

9. OTHER HALF OF WREATH IS PLACED BY THE SECRETARY OF LITERATURE AND PUBLICATIONS, FOR CERTAINLY WITHOUT KNOWLEDGE WE CANNOT GROW.

10. EXTRA LEAVES ARE PLACED IN THE WREATH BY SOME MEMBERS OF STANDING COMMITTEES.

11. FRUIT IN THE WREATH SUGGESTS THE SECRETARY OF SUPPLY WORK, FOR SURELY THIS IS THE FRUIT OF OUR LABORS. IT IS PLACED BY HER.

12. BOW WHICH TIES THE WHOLE TOGETHER IS PLACED BY THE PROMOTION AND RECORDING SECRETARIES.

13. LAST, BUT NOT LEAST, A WOMAN REPRESENTING EVERY MEMBER PLACES THE WORDS "EVERY MEMBER" UNDER THE EMBLEM.

suggestions. (2) Step up the emphasis on Stewardship. Present so many of these truly Christian activities of study, work, and relaxation that the old idea of earning money may be replaced by the giving of money supplemented by the real type of growth and blessed experience in children's work, youth work, student work, church, community, and world needs!

III. Use the excellent material for January in the *Program Material*, pages 63-72. Take the threefold supplementary material, page 69, and make *it* come to life by actually sitting down and discussing it as a program committee. Then dramatize, use a panel discussion, charts on figures or facts. Keep this as *invaluable* resource material.

IV. *A very special contribution:* Mrs. J. A. Shawan, Ohio Conference Spiritual Life secretary, is an artist. In North Central Jurisdiction, she presented a beautiful installation service. She bought one yard square of light blue flannel, folded it in half, and drew on it our entire Woman's Society of Christian Service emblem, fitting pieces carefully so as not to waste material. (If you are not an artist, this might be traced from a paper emblem, 10 cents, that you may buy from Literature Headquarters.) The other half of the material was laid on an easel board and used for a flannelgraph. After coloring the pieces with crayon, she cut them out and the following directions were used: "We have followed through the outline as given in *Program Material** up to the program proper. Use either program A or B. Since this is a rededication service, we used for our demonstration all the officers instead of just the ones suggested. As each officer comes up to put her part of the insignia on the flannel padding, the reader briefly states her duty or follows the words of the program."

"Let everyone in the room stand and rededicate themselves to Him and to His work. Have the Pledge printed on a poster so that everyone can see it and read it in unison."

SPECIAL! May we all realize *as never before* that as *Christian women* we *must advance* at any cost. Right now do read "Purpose" at the top of page 63 in *Program Material.**

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

Now! All Together!

(*Continued from page 11*)

fun to tend their hurts, dry their tears, and love them. I'll hate to see them leave!"

Migrant youngsters, insecure from too frequent moves, desperately need the reassurance of this friendliness—an indication that someone cares about them. Eager, responsive, affectionate, their rapid growth under the proper encouragement is an inspiration to those who work with them.

Dividends of Service

At the conclusion of a project it is not unusual for a worker to report, "This experience has been an eye-opener for me. I've gained much more than I can possibly have given. Before this, missions were something far away; now, missions have come alive to me. In this program, I've felt needed; felt that what I was doing was significant to these children, my community, and beyond. See how peacefully they play together now? At first they didn't! Never again will I begrudge an appeal for missions; now I am a part of missions and missions are a part of me. Why, work with migrants has made me realize mission opportunities in my own community!"

A surprising dividend of service was overheard in another conversation: "I didn't like it when you asked me to work with Mrs. K. She's a member of that other church, the one which might some day join up with ours. Well, I've been against that and, I thought, against her, too. Now I find she's simply wonderful to work with—so kind and thoughtful and generous and such a good friend. We still don't agree on everything, but it doesn't seem to matter half so much when we face loneliness, discouragement, and sickness together in a job like this. She has a lot of answers I've been looking for, but there are other places where she needs my help sometimes. How glad we are that you asked us to work together!"

A migrant baby—puny, emaciated, almost too weak to cry, and covered with open sores caused a real crisis in one program. "Send her home!" one worker insisted. "They shouldn't have sent her. I wouldn't touch a child in that condition!"

"Her mother's working! No one's home! Send her home and we won't have a single child tomorrow," replied a second worker. A third member of the staff, a troubled frown creasing her forehead, listened silently near by, and shortly afterward disappeared.

A little later a phone call came from the silent member of the staff to the director of the project. While the voice at the other end was quiet, obviously controlled with difficulty, tears seemed to be not far away. "You know that sick baby? I wanted to ask my husband first. You know how much we've wanted one of our own? May we take her? Would her parents let us? We can afford the doctor and medicines and I have the time to care for her. Please? It would mean so much to us!"

A trip to the baby's parents in a cold and drafty cabin, careful explanations through a Spanish-speaking member of the staff, and the permission was obtained—though with hesitancy, for these humble migrants loved their infant daughter and were reluctant to give her up, even for a little while, until perfectly satisfied that this was the best thing for her.

What a transformation the next month made, a month of constant and loving care, of special foods and expensive medicine, sleepless nights and earnest prayers! Eyes became bright, hair glossy. Smiles replaced constant crying. Firm flesh replaced the open sores. Beyond a doubt, the baby's life was saved.

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